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THE BOOK OF JOB.


BRITISH MUSEUM

K. Bible - O. T. - Job.

THE

BOOK of JOB,

IN

ENGLISH VERSE;

TRANSLATED FROM THE ORIGINAL HEBREW;

WITH

REMARKS,

HISTORICAL, CRITICAL, and EXPLANATORY.

By THOMAS SCOTT.

Then Job anſwered the Lord, and ſaid . . . .

Verily I have uttered that I underſtood not, things too wonderful for me that I knew not.

Wherefore I abhor myſelf; and repent in duſt and aſhes.

Job xlii. 1, 3, 6.

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MDCCLXXI.

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PREFACE.

THE *poetry* in this venerable book begins with the ſecond verſe of the third chapter; and breaks off, at the end of the ſixth verſe of the concluding chapter. Thoſe, therefore, are the limits of the *poem:* which preſents to us the ſhades of an illuſtrious character; a great and good man in the depth of adverſity, reduced to deſpair, and complaining loudly of the ways of God. His three moſt intimate friends, who came to condole with him, very early inſinuate their uncharitable ſuſpicions: and, afterward, openly accuſe him of atrocious *wickedneſs*, as the cauſe of his afflictions. Accordingly, they exhort him to repentance, that repentance which a *wicked* man needeth, as the only means of his reſtoration. By thus defending the honour of Providence at their friend's expence, they exaſperate his diſtreſs, inflame his paſſions, and hurry him into blameable exceſſes in the juſtification of himſelf, and in expoſtulations with his Maker about the reaſon of his ſufferings. He is, however, by wiſer management in other hands [a], gradually recovered to a becoming temper: And at laſt acknowledgeth his fault to the Almighty, in the fulleſt terms of contrition and ſelf-abaſement. With this *compleat* confeſſion the poem cloſeth, *the deſign* of the *poem* being then accompliſhed.

The moral of ſuch a poem, formed on the plan of diſcontent with the meaſures of Providence, and the iſſue of that diſcon-

[a] Elihu.

tent

tent in ſubmiſſion to them, is too obvious to ſtand in want of explanation.

The majeſty and ſublimity of this divine compoſition have been admired by writers of the firſt rank in genius, taſte, and learning [a]: One of whom, diſtinguiſhed by his critical ſkill in the ſacred poetry of the Hebrews, is of opinion, that the peculiar character of this poem is a certain air and caſt of antiquity [b]: for the language is very old Hebrew, and the manners are thoſe of the earlieſt ages. It has, however, many other beauties; well known to that ſagacious judge, and finely illuſtrated by his elegant pen [c]. It excels in conciſeneſs, force, and fulneſs of expreſſion, in maſterly painting both of the violent and tender paſſions, in moving repreſentations of human life, great powers of deſcription, and the noble ſimplicity of its theology and ethics.

Whether the following tranſlation has, in general, reached the meaning of this extremely difficult author, and copied his ideas with ſufficient clearneſs, brevity, and ſpirit; is now ſubmitted to the judgement of the public.

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[a] The whole book of Job, with regard both to ſublimity of thought and morality, exceeds beyond all compariſon the moſt noble parts of Homer. Mr. Pope's *Tranſlation of the Odyſſey*, b. xvi. the laſt note.

[b] Letter to the Right Reverend Author of the *Divine Legation of Moſes*, by Dr. Lowth.

[c] *De Sacra Poeſi Hebræorum.*

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The following remarks will be more intelligible, if the reader will pleaſe to lay before him our public verſion of this book, to which they are adapted.

THE BOOK OF JOB.

CHAP. I.

Ver. 1. THERE liv'd an Arab, of diſtinguiſh'd fame,
In Idumean Uz; and Job his name:
Of ſpotleſs manners, with a ſoul ſincere,
Evil his hate, and God alone his fear.

2. Seven

The narration in this, and the following chapter, contains the materials of the Poem. Several of the incidents, and indeed the whole ſtory, might have appeared, with advantage, in the dreſs of poetry. They could not, however, make a part of the *poem*, without deſtroying the ſingleneſs of its plan. Theſe two chapters, therefore, are cut off from it, by being written in proſe: as likewiſe are, for the ſame reaſon, the laſt eleven verſes in the book; which compleat the *hiſtory* of this extraordinary man.

Ver. 1. *Uz*] A territory in the land of Edom[a]. The land of Edom was a portion of Arabia Petræa, lying between Egypt and the ſouth boundary of Paleſtine[b]. Hence it is reaſonable to imagine, that Job was well acquainted with

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[a] *Lamentat.* iv. 21. Bp. Lowth, in his admirable *Prælectiones de ſacra poeſi Hebræorum*, p. 414, &c. 8vo, has well ſupported this geography of Uz; and anſwered the objections to it.

[b] Exod. xiii. 17. Numb. xx. 14, 17. xxxiv. 3. Reland's *Palæſtina*, vol. i. p. 66. Arabia Petræa is a rocky country conſiſting of mountains, valleys between them, and ſandy plains. It lies between the two gulfs of the Red Sea, and extends away to the eaſt of the

2. Seven ſons his patriarchal ſway rever'd,
His houſhold cares three beauteous daughters cheer'd.
3. His flocks in thouſands brows'd, his camels fed
In thouſands; o'er his fertile paſtures ſpread.
In beeves, and beaſts of more ignoble ſtrain,
In rural magazines, and ruſtic train,
His mighty opulence no rival found,
Among the princes in Arabia's bound.
4. On the glad ſeaſon of each natal day
Sweet friendſhip call'd, the brother friends obey:
The feſtal in the birth-day houſe was bleſs'd,
And each fair ſiſter came a bidden gueſt.

5. Oft

with Egypt: Hence, alſo, we may account for the mention of the *Jordan* in the poem[c]: The *Euphrates*, doubtleſs, would have been thus honoured, had Job lived in Arabia Deſerta near the banks of that river; as many have ſuppoſed.

Ver. 3. *Three thouſand camels*] The Arabs uſed theſe animals in war[d], in their caravans, and for food[e]. One of their ancient poets, whoſe hoſpitality grew into a proverb, is reported to have killed yearly in a certain month ten camels every day for the entertainment of his friends[e].

Of all the men of the eaſt] The land of Uz, where Job dwelt, lay ſouth of Paleſtine: But it was in Arabia Petræa: and as a conſiderable part of Arabia Petræa formed the eaſtern boundary of Paleſtine, it was natural for a Jewiſh hiſtorian to denominate *all* the Petræan Arabians, *men of the eaſt*. Bp. Lowth has alſo ſhown, that all that tract of land which was between Egypt and the river

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Dead Sea and the River Jordan. (Pococke's *Deſcription of the Eaſt. vol.* i. p. 136.) No tillage, no graſs in all this country. (*Ibid* p. 137.) The mountains are rocks of granite marble, mount Sinai being about the centre of them. (*Ibid.*) The vallies are the beds of torrents in winter, but dry in ſummer. *Ibid.* 140.

[c] Chap. xl. 23.

[d] Vid. Schultens' *Excerpta* from the *Arabian Anthologia*, p. 315. n.

[e] Pocock: *Specim. hiſt. Arab.* p. 343. *Togr.* p. 115.

5. Oft as theſe rounds of ſocial joy expir'd,
The pious father holy rites requir'd:
By due ablutions cleans'd, the filial band
For ſolemn ſacrifice around him ſtand;
When, riſing with the morn, the prieſtly fire
Diſpos'd th' atonement on the hallow'd fire.
For every child a coſtly victim blaz'd,
For every child the fervid pray'r he rais'd:
" Forgive my childrens ſin, all-gracious Pow'r,
" If ought diſpleas'd thee in their mirthful hour:
" If ſome looſe moment's gaiety of heart
" E'er ſaid to piety and God, depart.

6. Now, on a day in heav'n, before the throne
Supreme th' angelic miniſtration ſhone,
Jehovah's

river Euphrates, was called *the eaſt*. He remarks from Mr. Joſeph Mede, that the Iſraelites learned this phraſeology while they ſojourned in Egypt[f].

Ver. 5. *curſed God in their hearts*] It ſhocks credulity, that this excellent father ſhould conceive ſo groſs a ſentiment of his amiable children. He was only apprehenſive, leaſt, in the gaiety of a feſtival, they had let looſe their minds from the reſtraints of religion. The word conſtantly ſignifies *to bleſs*[g]. It was the term of compliment between friends at their meeting, and at parting[h]: in the latter uſe of it, it anſwered, as Bp. Lowth obſerves, to our engliſh phraſe *fare you well:* and probably, like that, came to be uſed in a bad ſenſe, for *renouncing an acquaintance.* This paſſage, therefore, might have been turned, *and have bidden farewel to* (or *renounced) God in their hearts.*

Ver. 6—12. *Now there was*, &c.] This is not hiſtory; but a piece of allegorical ſcenery, ſomewhat reſembling the councils of the Gods in Homer. The

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[f] *Letter to the author of the Divine Legation*, p. 58.

[g] In I *Kings* xxi. 13. it is rendred to *blaſpheme: Naboth did blaſpheme* (renounce) *God and the king:* that is, he had ſpoken words which imported a renunciation both of his religion and his allegiance. See the note of Schultens on *Job.* i. 5.

[h] *Gen.* xlvii. 7, 10. II *Sam.* xix. 39.

Jehovah's high-born ſons: Among them ſtands
7. Satan, of whom the ſovereign voice demands;
From which of my dominions art thou come?
From earth, he anſwer'd, licens'd there to roam:
Aſſiduous in my office, I have run
Through all its peopled climes from ſun to ſun.
8. Accuſer, haſt thou mark'd with hoſtile aim
My ſervant Job; on earth a matchleſs name,
Of blameleſs manners, with a ſoul ſincere,
Evil his hate, and God alone his fear?
9. Th' accuſer anſwer'd: Is the ſervice free,
Rewarded with ſuch ample hire by thee?
10. Is not himſelf, his houſe, his all, ſecur'd
From harm; within thy providence immur'd?
Proſper'd by thee, his wealth, increaſing ſtill,
Flows from a thouſand ſprings in vale and hill.
11. Smite now his all, this ſeeming ſon of grace
Will, on my head, renounce thee to thy face.

12. Once

The noble inſtruction, which it veileth, is; that God governs the world by the inſtrumentality of ſecond cauſes, that the evils of human life are under his direction, and that the afflictions of good men are appointed by him for the illuſtration of their virtue, and advancing, by that means, the honour of religion.

Ver. 6. *Satan*] Job himſelf, and the other human ſpeakers in the poem, conſtantly repreſent his calamities as the immediate act of God. They, therefore, had no idea of this evil being, nor of his agency in human affairs: He is never once mentioned throughout the poem.

Ver. 7. *going*, &c. *walking*, &c.] Theſe expreſſions mean, in the Hebrew idiom, vigilant execution of a miniſtry, or office. *Zech.* i. 10, 11.

Ver. 11. *he will curſe thee*, &c.] *he will renounce thee to thy face.* The phraſe is ſtronger than in ver. 5. *curſed God in their hearts.* It importeth here an utter and public renunciation of religion as a vain thing.

12. Once more Jehovah: Go, invade his all,
But at thy peril on his perſon fall.
Swift from the preſence flew the Pow'r of ſpite,
And prone to earth precipitates his flight.

13. 'Twas now the birth-day of the elder ſon,
The kindred met, the banquet was begun.
14. When, lo, a ſervant, breathleſs, pale with fear,
Bare heavy tidings to the maſter's ear:
Thy aſſes graz'd, thy heifers turn'd the ſoil,
15. Sabean robbers flew upon the ſpoil:
Thy faithful ſlaves lie ſlaughter'd on the plain,
I, only I, to bring the tale remain.
16. Him interrupt another's doleful cries:
The fire of God was darted from the ſkies,
The flocks and ſhepherds are conſum'd. alone,
I, wretch, ſurvive to make the miſchief known.
17. A third; The Chaldees, in a triple band,
Have forc'd the camels to a foreign land.

I only

Ver. 13—19. *And there was*, &c.] The calamitous cataſtrophe deſcribed in theſe verſes, is crowded with events ſo very extraordinary in their nature and coincidence; that, I confeſs, it hath more the air of parable than of matter of fact.

Ver. 17. *The Chaldeans*] Chaldea was, indeed, at a vaſt diſtance from the land of Edom. But theſe were a ſet of profligates, who followed the pilfering life of the wild Arabs: and like them, it is probable, they made excurſions through the Arabian deſerts; to any diſtance where there was any hope of plunder [i]. The Arabs eſteemed it heroiſm to make long journeys over pathleſs ſolitudes, in queſt of daring adventures [k].

fell

[i] Let the learned reader ſee what is offered in the *Prælectiones* p. 417, towards ſolving this objection to placing Uz in the land of Edom.

[k] *Arab. Anthologia*, p. 397. n.

I only from their cruel ſword have fled,
To ſpeak the loſs and how the herdſmen bled.
18. Worſe meſſage follow'd, follow'd cloſe behind,
The bearer's look ſpoke horror in his mind:
Thy firſt-born ſon, his brethren, ſiſters—all
Were met, and feaſting in his friendly hall:
19. When ruſhing from the wild, a wheeling blaſt
Full on the houſe all ways its fury caſt:
Thy children ſmother'd in the ruin fell,
I only live the fatal blow to tell.

20. Then Job aroſe; and, father now no more,
He lopt his flowing hair, his robe he tore:
Prone to the duſt he bow'd his rev'rent head,
And, worſhipping, with humbleſt accent ſaid:
Peace every murmur, naked into birth
I came, and naked ſhall return to earth.
The LORD in bounty gave, but gave in truſt,
The LORD reſumes; reſuming, not unjuſt:
Giving,

fell upon the camels] The Arabs continued theſe practices in ſucceeding generations. The firſt poem in the *Arabian Anthologia*, publiſhed by the learned Schultens, turns upon the loſs of ten camels; which the poet had ſuſtained by an incurſion of this kind.

Ver. 19. *from the wilderneſs*] Some deſert eminently ſo called; moſt probably that deep ſandy deſert which lies between Egypt and Paleſtine, mentioned by Joſephus and Arrian[1]. It was, therefore, a ſouth wind which overthrew the houſe, where Job's children were feaſting. *Zech.* ix. 14. *The Lord God .... ſhall go with whirlwinds of the ſouth.*

Ver. 20, 21. *and worſhipped*, &c.] This was behaviour truly ſublime; the nobleſt homage that could be paid by a reaſonable being to his great Creator.

[1] Vid. Reland's *Palæſtina*, vol. i. p. 59.

Giving, reſuming, he is ſtill the LORD,
Still be the glories of his name ador'd.

21. Thus far the blameleſs man his ills ſuſtain'd,
Nor one complaint the ways of God arraign'd.

CHAP. II.

Ver. 1. Again the ſons of God his throne ſurround,
Again th' accuſer in the ranks was found.

2, 3. To him Jehovah: erring was thy aim,
My ſervant Job is ſtill a matchleſs name;
Of blameleſs manners, with a ſoul ſincere,
Evil his hate, and God alone his fear.
His virtue ſtands, unmeriting he mourns,
On thy own head thy calumny returns.

4. Satan reply'd; who that eſcapes to ſhore,
Will, though his all be wreck'd, his loſs deplore?

5. Smite but his *perſon* home, this ſon of grace
Will, on my head, renounce thee to thy face.

6. God anſwer'd: lo I yield him to thy will;
Licens'd to wound, at thy own peril kill.

7. Swift

Ver. 21. *In all this*, &c.] This remark, and the repetition of it chap. ii. 1, warneth us to expect a very different behaviour in the *poem*.

CHAP. II.

Ver. 4. *ſkin for ſkin*, &c.] This proverbial form of ſpeech might have, among the Hebrews, ſufficient dignity for proſe. But it appeared to me too humble for verſe. I have, therefore, in my tranſlation, changed it into another; which, I think, expreſſeth its meaning.

Ver. 5. *he will curſe thee*, &c.] See the note ch. i. 11.

7. Swift from the preſence went the Pow'r of ſpite,
And prone to earth precipitates his flight.

Job inſtant felt the cruel foe, all o'er
Smitten with boils and ſtung at every pore.
8. Down in the duſt he ſat, in humble ſign
Of ſorrow paſſive to the will divine.
9. 'Twas then, the frail companion of his care
Wounded his ſoul with words of wild deſpair:
What,

Ver. 7. *with ſore boils*] This was one of the plagues, with which the Egyptians were ſmitten [m]. It was frequently the firſt ſtage of a leproſy [n]. According to the great Dr. Mead [o], it was that ſpecies of leproſy, which had the name of Elephantiaſis, *the elephant diſeaſe*; ſo called from its ſwelling the mouth, legs, and feet to an enormous ſize, although the body at the ſame time was emaciated. The very bones, he adds, are injured by it. The learned Michaelis [p] ſays "it is an univerſal ulcer; an exceedingly foul, painful, and nauſeous diſtemper. Thoſe who were affected by it, are ſaid to have been weary of life, and to wiſh and hope for nothing ſo much as death: It made them impatient, paſſionate, diſcontented with every thing, wild and deſperate."

Ver. 8. *a pot-ſheard*] This was a part of the kitchen furniture, and an utenſil of the hearth in thoſe days of ſimplicity [q]. But the action, here deſcribed, ſeemed to me too low to be admitted into engliſh heroic verſe.

he ſat down among the aſhes] Sitting down on the hearth, and likewiſe ſprinkling duſt upon the head, were ancient rites of mourning [r].

Ver. 9. *curſe God*, &c.] The tranſlation might have been *bid farewel to*, or *renounce*, *God*, &c. there will be, however, more poignancy in the ſpeech, if we

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[m] Exod. xi. 10, 11. [n] Levit. xiii. 20.

[o] *Medica Sacra*, Stack's *tranſlation* ch. i. p. 11. ii. 20.

[p] *Not. in Lowthi Prælect.* p. 202, 203.

[q] Iſaiah xxx. 14.

[r] Among the Hebrews, II Sam. xiii. 19. Iſaiah lviii. 5. Jerem. vi. 26. Theſe cuſtoms obtained alſo among the ancient Greeks: Odyſſ. vii. 153. xxiv. 315.

What, ſtill a ſaint? go on, and cringing low
Praiſe him once more, and feel his *mortal* blow.

10. Doſt thou (he ſaid, and caſt a tender look
While zeal deliver'd its ſevere rebuke,)
Even thou thus raſhly ſpeak? in ſuch a ſtyle,
Let a blind paganeſs her gods revile.
Jehovah's hand divides our portion ſtill;
Shall we embrace his good, and not his ill?

Thus far the patient man his lips reſtrain'd
From ſin, and firm in every ſhock remain'd.

11. Lamenting fame now haſten'd from his place
Temanian Eliphaz, of Shuah's race
Bildad, and Zophar of Naamah's line:
Theſe, guided by the voice of friendſhip, join;
Then ſpeedy to their ſuff'ring friend they go,
To mingle tears, and mollify his woe.

12. His

we retain here the proper meaning of the Hebrew term as in ch. i. 21, *bleſs God and die*; a ſevere ſarcaſm on thoſe admirable words of devout adoration, *bleſſed be the name of the Lord.* The raſhneſs of this poor diſtreſſed Lady cannot be altogether excuſed: But candour will make favourable allowances for the frailty of her ſex, and the ſeverity of her trial.

Ver. 10. *the fooliſh*] ſo the Hebrews ſtyled idolaters, Pſ. lxxiv. 18. The Heathens, when any misfortune befel them, were wont to revile their Gods: Thus, in Homer, Achilles and Menelaus blaſpheme Jupiter [s].

Ver. 11. *The Temanite*] The intimate friendſhip between Job and thoſe three men implies, ſurely, vicinity of habitation. Teman, the reſidence of Eliphaz, was in the land of Edom [t]: the other two, therefore, dwelt, we may ſuppoſe, in that country, or in its neighbourhood.

[s] Il. i. 353. iii. 365.

[t] Jerem. xlix. 7.

12. His form now opens to their diſtant view,
But O how alien from the form they knew!
They ſprinkled duſt upon their heads, they rent
Their flowing veſture, and aloud lament.
13. Then ſeated near him on the ground, amaze
Fetter'd their tongues. For ſeven ſucceeding days,
With mourning rite, their viſit they renew'd,
But ſilent ſtill. They ſaw, his grief withſtood
All lenient counſel; for his looks expreſs'd
Torture, and huge affliction in his breaſt.

CHAP. III.

1, 2. At length the ſuff'ring man, oppreſt with pain,
Pour'd out his anguiſh in lamenting ſtrain:
And thus devoted to eternal ſhame
His natal day, whence all his ſorrows came.

3. Periſh

Ver. 13. *ſeven days and ſeven nights*] that is, a whole week; which was the cuſtomary ſpace of time for mourning. Eccleſiaſt. xxii. 12. *Seven days do men mourn for him that is dead.* Compare Gen. L. 10.

CHAP. III[n].

The poem opens with that kind of tragical diſtreſs, which is lofty in its conceptions and highly figurative in its language; which labours for the ſtrongeſt images, and moſt energetic words; to expreſs its feelings, and to ſpread over all objects around it its own gloomineſs and horror. A paroxyſm of ſuch violent grief vents itſelf in the following imprecations. The paſſion, however, ſubſides a little in the latter part of the ſpeech, and flows in the ſoft complaining ſtrain

[n] See the beautiful obſervations on this chapter in Bp. Lowth's *Prælectiones*, p. 170—175, 8vo. Alſo, concerning the different ſtyles of grief in its different degrees; p. 212, 213. of the ame admirable book.

3. Periſh the day my hapleſs years began!
Periſh the night, which hail'd the new-born man!
4. Dark, total darkneſs, be that day; nor eye
Of God, all viewing from his throne on high,
Its

ſtrain of elegy. This impotence of mind in Job, ſo inconſiſtent with his former firmneſs, may, I think, be accounted for, in part, from the influence of his diſeaſe: to which muſt be added, his not having obtained any abatement of his affliction, notwithſtanding his ſubmiſſion; and his ſuſpicion, from the ſilence of his three friends, that he was to expect no conſolation from them.

Ver. 1. *his day*] his birth-day. here *day* denoteth a ſpace of twenty-four hours: which, for the ſake of amplification, is in the third verſe divided into its conſtituent parts; *the day*, or time from ſun-riſe to ſun-ſet, and *the night*, or time from ſun-ſet to ſun-riſe again.

Ver. 3. *the day periſh . . . and the night.*] The *day*, by being deprived of the light of the ſun; the *night*, by loſing the light of the moon and ſtars: to which circumſtances he addeth others, to aggravate the horror.

There is a man-child conceived] He is ſpeaking of the night of his *birth*: for he mentions the celebration of its anniverſary, ver. 6. the verſion, therefore, ſhould have been, *a man-child was conceived*[w]. The night of his birth diſcovered that his mother had been pregnant with a ſon. The birth of a ſon was one of the great occaſions of feſtivity among the Arabs: the other two were; the birth of a foal of family, and the riſing up of a poetical genius, in any of their tribes[x].

Ver. 4. *regard it*] Our public verſion renders it *to care for*, in Deut. xi. 12. *A land which the Lord thy God careth for.*

God is here repreſented ſitting on his throne in heaven, and ſurveying the univerſe; to ſee that all its movements be carried on according to the laws which he has eſtabliſhed. Job wiſheth that the day of his nativity may be rejected from the care of that providence, by which the conſtant viciſſitudes of day and night are preſerved.

The light] The ſun. ſo the word ſignifies in Arabic[y].

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[w] הרה It appears, from Gen. iii. 16, that this word includes the whole period of pregnancy: It may denote here the termination of that period in *child-birth*, as in I Chron. iv. 17.

Some, perhaps, will chuſe to adopt the reading which the LXX followed, הנה *ecce*, ἰδοὺ ἄρσεν *behold a man child.*

[x] Pocock. *Spec. Hiſt. Ar.* p. 160, 337.

[y] Lockman. *Fab. Sol et Ventus.*

Its revolution heed: nor orient beam
Reviſit, gladd'ning with its golden ſtream.
5. Let Death poſſeſs it with his dreary ſhade,
Let ſtorm and thund'ring cloud its heav'n invade:
Let boding ſigns, from all the quarter'd ſphere,
Trouble its brow, and terrify the year.
6. That night let darkneſs in his realm replace;
Eraſe it from the rolls of time, eraſe.
7. All through that loneſome night may ſilence reign,
Nor joy intrude, nor joy-awak'ning ſtrain.

8. Curſe

Ver. 5. *ſtain it*] in the margin, *challenge it* [z]; as its property.

the blackneſs [a] *of the day*] Whatever can be imagined moſt diſmal to make a day terrible and abhorred; ſuch as deſtructive ſtorms, lightnings, thundrings, portents, &c. is, I conceive, comprehended in this phraſe.

Ver. 6. *darkneſs*] It is a different word in the hebrew from *darkneſs* in the foregoing verſe. We tranſlate it chap. x. 22. *darkneſs it ſelf.* It there denoteth the utter excluſion of every particle of light.

let it not be joined unto] The marginal verſion, *let it not rejoice among* [b], has an equal claim, is more poetical, and raiſes the anniverſary of his birth to the the dignity of a public feſtival: an honour from which he now wiſheth it may for ever be degraded.

Ver. 7. *ſolitary*, &c.] That is, let none aſſemble, to converſe, or to rejoice, in that night. The Arabs had their meetings for converſation in the night [c]: and among the eaſtern nations, in general, the night was devoted to feſtivity [d]: It is ſo ſtill among the Moors in Barbary [e].

But

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[z] Αντιτεινσαιτο αὐτης, Theodot. Symmachus turns it by a ſtill ſtronger word, αγχιστευσαιτω αὐτην *let it redeem it in right of conſanguinity.*

[a] כמריריי *triſtitiæ maximæ*; an augmentative noun ſubſt. from the verb כמר, in Syriac, *triſtis fuit:* as סגריר *a very cloudy, rainy day*, from סגר, *to ſhut up.* In the Syriac Teſtament, Matt. xvi. 3. כמיראית *triſté* is the tranſlation of συγναζων *lowring.*

[b] יחד from חדה *to rejoice.*

[c] Pocock. *in carm. Togr.* p. 106.

[d] Matt. xxv. 1, &c.

[e] Shaw's *Travels*, p. 203. 4to.

8. Curſe ye that night in horror-moving rhime,
All ye, whoſe proverbs execrate the time
When wretches, by diſaſtrous chance miſled,
Rouſe fierce Leviathan from his oozy bed.
9. Starleſs and deep eclipſe its twilight be,
Still may it pine one glimm'ring ray to ſee:

But

But Mr. Heath, following the learned Schultens, tranſlates this member of the verſe; *Lo, that night may it be fruitleſs*[f], that is, Let there be no births in that night: a ſentiment full of horror, but withal ſublime; not too outrageous for *the ſpeeches of one who was deſperate*[g]; perfectly anſwering the expectation raiſed by the ſignal of attention, *Lo*, and correſponding well to the feſtivity[h] mentioned in the latter clauſe.

That night be childleſs; let no human birth
Break the ſad ſilence with the voice of mirth.

Ver. 8. *their mourning*] In the margin, *leviathan*.

Let them curſe it, that *curſe the day*
Of thoſe who ſhall awake[i] *leviathan.*

To *ſtir up*, or *awake*, Leviathan[k], is repreſented chap. xli. 8—10. to be inevitable deſtruction: It was natural to mention ſuch a terrible caſualty, in the ſtrongeſt terms of abhorrence; and to lament thoſe who ſo miſerably periſhed, with moſt bitter imprecations on the diſaſtrous day. Job here calleth for the aſſiſtance of ſuch language, to execrate the fatal night of his nativity.

Ver. 9. *Let the ſtars*, &c.] Either thoſe whoſe aid he had juſt invoked, are introduced uttering theſe execrations; as Schultens ſuppoſes: or Job himſelf borroweth their ſtyle and manner.

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[f] *galmûd.* It ſignifies in Arabic, *a ſmooth, flinty* rock: and is uſed, metaphorically, of flocks and camels which are become barren through age. *Schultens.*

[g] Ch. vi. 26.

[h] The Arabians celebrated the birth of their male children with feaſts, dances, and ſongs. Pococke. *Spec. Hiſt. Ar.* p. 160.

[i] עתידים ערר, a periphraſis of the future tenſe, in the Syriac idiom. Vid. Schaaf's *Lex. Syr.* p. 441. In proſe, indeed, the prepoſition ל is prefixed to the infinitive mood in this phraſe; but was omitted by our author, probably, for the ſake of the metre.

[k] Moſt probably the Crocodile. See the notes on Chap. xli.

But ſee no glimm'ring ray, nor morn's fair eye,
Half-op'ning, twinkle on its ſadden'd ſky.
10. That guilty night fulfill'd my mother's throe,
And gave me being but to give me woe.
11. Ah! why not bury'd in the womb? or why
Not favour'd, recent from the womb, to die?
12. Why did the midwife-knee the birth receive?
Or the full pap its fatal nurture give?
13. Elſe I had lain, at eaſe, in ſleep profound,
In peaceful chambers of the cavern'd ground,

And

Ver. 10. *it ſhut not up*, &c.] Nothing could ſhew the diſtracted ſtate of his mind more forcibly, than ſuch a ſentiment as this: His diſtreſs had overſet reaſon.

Ver. 11, 12. *Why*, &c.] The pathos in theſe interrogations very much reſembles the diſtreſs, which is deſcribed in ſo natural and moving a manner in *Oedipus Tyrannus*:

Ιω Κιθαιρων, &c. Ver. 1404, &c.

Ah! why, Cithæron, did thy ſhades receive
Me, or, receiving, not forthwith deſtroy?
That I had never in the walks of men
Appear'd; the hapleſs progeny of man.
O Polybus, O Corinth, &c.

Ver. 11. *from the womb*] *in the womb*[1]. Jerem. xx. 17. *Becauſe he ſlew me not in the womb; that my mother might have been my grave*, &c.

Ver. 13. *For now I ſhould have been ſtill*, &c.] He feels himſelf miſerable: Is it ſtrange, he ſhould wiſh to be out of miſery? Can the cleareſt hopes of future happineſs extinguiſh theſe natural deſires in the beſt of men? Death appeared to him his only deliverance: Is it ſtrange that he ſhould paſſionately long for that deliverance? that he ſhould ſpeak of it with tranſport? and dwell upon the idea of this negative happineſs?

[1] LXX. εν κοιλια.

14. And ſweetly reſted; with a princely train,
Whoſe burial manſions load the deſert plain,
15. Vain works of Kings! and fill'd with wealth as vain!
16. Or like th' abortive, I had ne'er begun;
Or, not leſs happy, ne'er beheld the ſun.
The ſtill-born infant's lot had been my own,
A nameleſs being, and a grave unknown.
17. O land deſir'd! where tyrants ſcourge no more,
Where chiefs repoſe, and ſtateſmens toils are o'er:
18. The captive's home, who, ſlumb'ring on his clod,
Hears not the cruel voice nor ſounding rod.
19. There

Ver. 14, &c. *With kings*, &c.] This beautiful panegyric, on the grave, contains a fine oblique ſatire on ambition and avarice.

counſellors of the earth] This is but another appellation for a ſovereign, or ſupreme magiſtrate; Iſaiah ix. 6.

deſolate places] ſepulchral Grottos [m]; ſuch as thoſe ſuperb monuments of the kings of Thebes [n], which Bp. Pococke ſaw: Or the famous pyramids, ſome of which were, probably, older than the times of Job [o]

who filled their houſes, &c.] their ſepulchral manſions. If. xiv. 18. *All the kings of the nations lie in glory, every one in his own houſe.* The ſepulchres of the kings of Judah had great treaſure depoſited in them [p];

Ver. 16. *as an hidden*, &c.] This refers to the firſt of the two wiſhes ver. 11. *why died I not in the womb?*

Ver. 17. *the wicked*] let it be obſerved once for all, that *the wicked* and *the oppreſſor* are, in this book, terms of the ſame import. chap. xv. 20.

Ver. 18. *the oppreſſour*] *the taſk maſter* [q]. The account given us of the treatment of the chriſtian ſlaves in Mequinez, is a lively comment on this paſſage: "Their

[m] Prælectiones, p. 87. η.

[n] They are cut in the rocky mountains, on the weſt ſide of the Nile; over againſt Carnack, the ancient Thebes. *Deſcription of the Eaſt.* vol. i. 97, &c.

[o] Greaves *on the Pyramids.* p. 41.

[p] Whiſton's *Joſephus.* vol. i. 517.

[q] Or *driver.* chap. xxxix. 7.

19. There great and ſmall are undiſtinguiſh'd mould,
And there the ſlave's among the free inroll'd.

20. Why o'er the wretched muſt the day-ſtar roll,
Who nauſeate life in bitterneſs of ſoul?
21. Who wait the coming of the king of fears,
Who ſeek the ruthleſs dart his hand uprears,
Impatient ſeek; as greedy miſers toil
For treaſure bury'd in the rocky ſoil?
22. And when the grave appears, with ſparkling eyes
Spring and in rapture ſeize the bliſsful prize.

23. Why

" Their reſpective guardians, or taſk-maſters, deliver them over at night, as " ſo many ſheep, to another; who is appointed to take charge of all: who ſe- " cures them in one houſe till next morning, and then they hear the doleful " echo of *come out to work.*" [r]

Ver. 20. *Wherefore*, &c.] Theſe inquiſitive expoſtulations are the beginning of that ſtriving with his Maker, which increaſes to great boldneſs in the progreſs of the poem.

Ver. 21, 22. *Which long for death*, &c.] The utmoſt power of eloquence is here exerted; to give us an adequate idea of the diſtreſs of the ſpeaker: five different words, riſing one above the other in ſignificancy [s], are employed; to expreſs how welcome death would be to him. He even falls into a rapture at the thought of a diſſolution, which fills every human breaſt with horror. The image from avaricious men, in ſearch of hidden treaſure, is aſtoniſhingly great.

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[r] Account of South-Weſt Barbary. p. 115.

[s] (1) חכה, *long for*; it denoteth the continuance of deſire under delays of the deſired good. Hab. ii. 3.

(2) חפר *dig for*; it ſignifies eager perſevering activity to obtain what we deſire.

(3) שמח *to rejoice:* this word importeth a pleaſure that has no trouble mixed with it, being a metaphor from a ſmooth reed.

(4) גיל, *joy*, expreſſing itſelf by leaping; or rather dancing in a ring, after the eaſtern mode.

(5) חשׂישׂ, *to be in rapture:* it is uſed for the vivacity and ſparkling appearance of the eye, cauſed by an exceſſive flow of ſpirits, in the war-horſe. ch. xxxix. 21. See the Comment. of *Schultens*.

23. Why muſt I breathe, who ſee no gleam of light;
Whom God environs with deſpair's black night?
24. My daily meal but deepens all my groans,
And like the burſting ſluice I pour my moans.
25. Ah boding fears! I ſuffer'd what I fear'd;
Soon as divin'd, the dreaded ill appear'd:
Still trembling, ſuff'ring, I'm allow'd to know
No eaſe from terror, nor one pauſe in woe.

CHAP.

Ver. 23. *Whoſe way is hid*] by *his way* he means his preſent condition[s]: which he compares to that of a man, who is ſhut up in a ſtrong and dark priſon[t]; out of which there is no poſſibility of eſcape. He could neither ſee the reaſon why God had caſt him into this deplorable ſituation, nor any probability of his deliverance from it.

Ver. 24. *before I eat*] It is in the hebrew, *before*[u] (in the preſence of) *my meat*. The ſight of his food renewed his diſtreſs; becauſe it was the means of prolonging a miſerable life: or becauſe, as Mr. Peters ingeniouſly conjectures, it brought to his remembrance thoſe happy hours when *his children were about him*[w].

Ver. 25, 26. *For the thing which I greatly feared*, &c.] The expreſſions are much too ſtrong to repreſent the ſtate of his mind in his proſperity: He was under no apprehenſions of a calamitous change; *Then I ſaid, I ſhall die in my neſt*[x]. But upon the ſudden deſtruction of his fortunes and family, he preſaged, no doubt, ſome evil to his perſon: when that *thing which he feared, came upon him*[y]: his alarms, no queſtion, were increaſed: he dreaded ſome new blow. at this very time, it is likely, he apprehended an addition to his afflictions from the unkindneſs of his friends.

Ver. 26. *I was not*, &c.] Mr. Heath's tranſlation is, I think, more juſt to the meaning of the ſacred poet: *I have no more eaſe, my tranquillity is clean gone, neither have I any more reſt: but terror cometh.*

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[s] Iſaiah xl. 27.
[t] Lamentat. iii. 7, 9.
[u] לִפְנֵי *coram*. Vid. Noldium.
[w] Chap. xxix. 5.
[x] Chap. xxix. 18.
[y] Chap. ii. 7.

CHAP. IV.

1, 2. The Temanite reply'd: To ſpeak our ſenſe
Shall we preſume, and hazard the offence?
But whom can ſilence hold, or doubt ſuſpend,
To truth unfaithful or diſpleaſe a friend?

3, 4. Not ſuch the ſtrain, when grief attentive hung
On the wiſe leſſons of thy pow'rful tongue:
Affliction's palſy'd arm was ſtrung by thee,
The tott'ring ſtep confirm'd and feeble knee:
What numbers, in the conflict half ſubdu'd,
Arouz'd to courage, ſtrong in patience ſtood!
5. Now touch'd thyſelf, and thine the ſuff'ring part,
Maz'd and unmann'd thou fainteſt with the ſmart.

6. Should

CHAP. IV.

The overthrow of Job, ſo nearly reſembling the judgements of God on ſome notoriouſly wicked men, had raiſed in the minds of his three friends a ſuſpicion of his moral character: His intemperate complaint ſtrengthened their ſuſpicion. The following reply kindles a flame of controverſy, which ſpreadeth through the far greater portion of the poem. That part of the diſpute, on the ways of God, in which *he* and *they* are engaged; is the means employed by the poet to work up his diſcontent to its higheſt pitch: The other part, managed ſingly by Elihu, is contrived to remove the embarraſſment, and to prepare him for ſubmiſſion. Both parts carry on the deſign of the poem; which is firſt to expoſe, and then to cure that diſcontent.

This addreſs of Eliphaz has the appearance of friendſhip. But ſeveral ſtrokes, and the tenor of the whole, too plainly ſhew, that he ſuppoſed the afflictions of his friend to be puniſhment of preceding guilt.

There is an air of majeſty and authority in the eloquence of this ſpeaker, which, I think, clearly diſtinguiſheth his manner from that of Bildad and Zophar.

6. Should not thy piety, beneath the rod,
Inſpire a noble confidence in God?
And conſcious virtue, by its glorious pow'r,
Fill thee with proſpect of ſalvation's hour?

7. A juſt man periſh? innocence o'erthrown?
Name the ſtrange inſtance; in what climate known?
8. But ſinners thus, if I theſe eyes believe,
Fit harveſt of the crimes they ſow receive.

9. A

Ver. 6. *Is not this*, &c.] The original is a period divided into two members, and may be tranſlated thus;

Should not thy piety[a] *be thy confidence*[a]*?*
And[b] *the uprightneſs of thy ways, thy hope?*

The words may be conſtrued a friendly admonition to recollect his religious principles, and to ſupport himſelf by the clearneſs of his conſcience. On the other hand, they may import that no good man would fall into *deſpair* under affliction, as he had done. There is an appearance of art in this ambiguity.

Ver. 7, 8. *who ever periſhed*, &c.] Thoſe expreſſions, alſo, may be underſtood as a conſolatory argument; to confirm the hope which conſcious integrity ſhould inſpire. "Good men are ſometimes chaſtiſed ſeverely for their faults, but not "deſtroyed: calamities which end in *deſtruction*, are the portion of the wicked "only[c]." On the other hand, his meaning might be; "calamities like "yours being the lot of wicked men only, ſome wickedneſs of yours muſt needs "have brought theſe calamities upon you." here then we have another inſtance of artful ambiguity.

Ver. 8. *They that plow*[d], &c.] This general proverbial maxim is applied in particular to *oppreſſors*; in Prov. xxii. 8. *He that ſoweth iniquity ſhall reap vanity* (miſery) *and the rod of his anger ſhall fail.*

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[a] In the Hebrew, *thy fear:* which ſignifies the *fear of God*, or piety; chap. xv. 4.

[a] כסל. it is uſed for *confidence in God*, Pſ. lxxviii. 7.

[b] The conſtruction in the original is embarraſſed by the diſlocation of the ו, *and:* place it at the beginning of the ſentence; all then becomes clear. See a like diſlocation of כי *for* in Pſal. cxxviii. 2.

[c] Prov. xxiv. 16. Pſ. cxl. 11.

[d] Ατης αρυσα θανατου ικκαρπιζεται, *The plowed field of ſin produceth death.* Æſchylus, Septem. c. Theb. v. 607.

9. A furious ſtorm, th' Almighty's angry breath,
Ruſh'd down, and ſmote them with enormous death.
10. At once was ſtill'd the rav'ning lion's roar,
The fierce black lion's growl was heard no more:
One blow diſarm'd the weaned lion's jaw,
11. The ſtrong ſtout lion mourn'd his famiſh'd maw,
And periſh'd: The mad lioneſs was ſlain,
Her whelps were ſcatter'd o'er the ſandy plain.

12. But

Ver. 9. *By the blaſt*, &c.] Deſtruction, ſudden, terrible, and viſibly from God, is here repreſented by the image of a furious tempeſt.

Ver. 10. *The roaring*, &c.] His own deſerts furniſhed him with theſe apt emblems of oppreſſion, in its various kinds and degrees of power and rapacity. But wherefore does he ſingle out this particular ſpecies of wickedneſs; and repreſent the vengeance it had brought on ſome great tyrannical families, well known to himſelf? Is not this more than an obſcure hint, that he ſuſpected his friend to have committed crimes of this ſort; and to be now in imminent danger of periſhing by them?

the fierce lion] *the black lion:* ſo Bochart tranſlates it, according to the import of the hebrew word[e]. Oppian tells us, he himſelf ſaw lions of this colour: and Pliny aſſures us, there were lions of this ſort in Syria.

Ver. 11. *The old lion*] *The ſtout lion.* The name in the original[f] denoteth a lion of extraordinary ſtrength. It is the ſame word that is uſed, Prov. xxx. 30. *A lion which is ſtrongeſt among beaſts.* In one of the poems in the *Arabian Anthologia*[g] it is ſtyled a fierce lion: "We attacked them with the impetuoſity of a "*lion*[h], even the fierce lion."

The ſtout lion's whelps] *The whelps of the lioneſs*[i]. It is plainly the ſame word which Ezekiel employs chap. xix. 2. *What is thy mother? a lioneſs*[k]: — *ſhe nouriſhes her whelps*, &c.

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[e] שחל for the Syriac שחור *black*. Hieroz. p. i. 718.

[f] *Laïſh*.

[g] Publiſhed by the learned Schultens, in his edition of Erpenius' *Arabic Grammar*; p. 321.

[h] *Laïſh*. [i] לביא.

[k] לביא. The points which the Maſorites have affixed to it in that paſſage of Ezekiel, to make it the feminine gender, is contrary, as Bochart obſerves, to grammatical analogy: for if לביא had a feminine form, it muſt be, לביאה; as נביא *a prophet*, נביאה *a propheteſs*. *Hieroz.* p. i. 719.

12. But hear the word divine, to me convey'd,
Than pearls more precious, in the midnight ſhade;
13. Amidſt th' emotions which from viſions riſe,
When more than nature's ſleep ſeals human eyes.
14. Fear ſeiz'd my ſoul, the hand of horror ſtrook
My ſhudd'ring fleſh and every member ſhook.
15. For a ſtrong wind with ruſhing fury paſs'd
So near, ſo loud, blaſt whirling after blaſt,
That my hair ſtarted at each ſtiff'ning pore,
16. And ſtood erect. At once the wild uproar

Was

Ver. 12—16.] This viſion, or ſupernatural dream, is introduced with wonderful ſolemnity: The darkneſs of the night, the horror, the whirlwind, the ſudden ſtillneſs, the burſt of glory, and the awful voice are circumſtances, which of themſelves, and by the order of their ſucceſſion, have a powerful effect on the imagination of the reader.

Ver. 12. *a thing*] In the hebrew, *a word*, that is a divine revelation; Jer. xviii. 18. *The law ſhall not periſh from the prieſt—nor the word from the prophet.*

a little thereof] *precious inſtruction*[1] *from it.*

Ver. 13. *In thoughts from the viſions*, &c.] The original means ſuch thoughts as caſt the mind into aſtoniſhment[m]; produced by the awful circumſtances uſually attending a divine viſion.

Ver. 15. *a ſpirit*] *a wind*; or, according to the Chaldee Interpreter, *a whirlwind.* Chap. xxx. 15. II Sam. xxii. 11. Iſ. xxxii. 2. This word when uſed abſolutely as here, never means, that I can find, a *good angel*; nor yet *an evil ſpirit*, except in I Kings xxii. 21. II Chron. xviii. 20.

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[1] *Shemets.* the LXX render it ἐξαίσια, *extraordinary things.* The learned Schultens hath ſhewn, that in Arabic it ſignifies *a ſtring of pearls*; and, metaphorically, *a ſeries of inſtructive ſentences.*

[m] שעפים. Aquila tranſlates it παραλλαγαι *abalienationes*; a ſtate of mind wherein a man loſeth the poſſeſſion of himſelf.

Was huſh'd; a Preſence burſt upon my ſight
(I ſaw no ſhape) in majeſty of light:
Voice follow'd, and celeſtial accents broke,
Which in theſe terms their awful dictates ſpoke:

17. " Is God arraign'd? abſolv'd man's ſinful duſt?
" Leſs pure his maker? and his judge leſs juſt?
18. " Lo he diſcerns, diſcern'd by him alone,
" Spots in the ſanctities around his throne:

" Nor

Ver. 16. *It ſtood ſtill*, &c.] The tranſlation I apprehend ſhould be; *On a ſudden a glorious appearance*[n] *preſented itſelf*[o] *before mine eyes; but I diſcerned not the form thereof:* that is, he could not perceive that the appearance had any determinate ſhape: it was, probably, *a cloud of light.*

Ver. 17. *Shall mortal man*, &c.] The important inſtructions conveyed in this divine viſion are; the abſolute rectitude of God, the exceeding imperfection of human virtue, and the impiety of arraigning the juſtice of his moral government.

more juſt, &c.] The manifeſt deſign of Eliphaz, in relating this viſion, was, to fix a divine cenſure on the latter part of Job's ſpeech; and to warn him againſt falling into ſuch querulous language any more: ſince all complaint ſuppoſeth, that the complainant thinks himſelf injured by the party of whom he complaineth.

Ver. 18. *He put no truſt*, &c.] One of the Greek interpreters turns it, *there is inſtability*[p] *in his ſervants:* his angelic miniſters are not abſolutly perfect.

he

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[n] *Temûnah.* The verb in Arabic ſignifies, among other things, *to repreſent*, or act as ſubſtitute of, *another*; Caſtell. Lex. Heptag. The noun is uſed, Numb. xii. 8. for ſome glorious *viſible repreſentation* of God: we there render it, *ſimilitude*; but the Septuagint, δοξα *glory.* See alſo Pſ. xvii. 15.

[o] יעבר *ſtetit, ſuddenly preſented itſelf.* Horace uſes *ſtetit* in the ſame manner.

———— dexter ſtetit ———— Sat. ii. 3. v. 38.

As I was about to jump into the river, to drown myſelf, the philoſopher Stertinius ſuddenly preſented himſelf at my right hand.

[p] Ἀσθαιωτης, Symmachus.

" Nor truſts his noble miniſters of flame,
" To yield him ſervice unalloy'd with blame.
19. " Yet, innocent of blame ſhall *man* be found?
" Tenants of clay and reptiles of the ground?
20. " Cruſh'd like the moth, theſe beings of a day
" With unregarded waſte are ſwept away:
21. " Their honours periſh, and themſelves deſcend
" Fools to the grave and thoughtleſs of their end.

CHAP.

he chargeth, &c.] *in his angels he obſerveth* [q] *failure* [r]. *How much more* [s] *in them that dwell in houſes of clay*, &c.

Ver. 19. *before the moth*] *like* [t] *a moth.* They are as eaſily cruſhed, as that feeble and contemptible inſect.

Ver. 20. *From morning to evening*] They are cut off within the compaſs of one day: A morning and evening are the boundaries of human life. In the firſt ages of the world, as Mr. Pope obſerves, there were no other diſtinctions of time but by the light and darkneſs; and the whole day was included in the general terms of the evening and morning. note on Il. xi. 119. ſee Gen. i. 5.

they periſh for ever] they diſappear [u] for ever from the world.

without any regarding it] The deſtruction of mankind by death is not minded, or regarded, by the reſt of the creation. This is only a rhetorical way of repreſenting, how inſignificant a creature man is; compared with the higher orders of beings.

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[q] *Jaſim*, LXX. επινοησει *he noticeth.* Our tranſlators render it *to regard*, or notice, v. 20.

[r] תהלה. the LXX render it σκολιον τι *ſomething wrong.* Schultens proves from the Arabic, that it denoteth *ſlip* or *failure.* The expreſſion is much too faint for the crime of the angels who ſinned and fell from their firſt eſtate. Nothing more ſeems to be meant than the imperfection of the moſt exalted ſpirits, in compariſon with the infinite perfection of the Deity.

[s] Ποσω μαλλον, Symmachus. *quanto magis*, Vulg.

[t] לפני *inſtar.* Vid. Noldium, p. 533.

[u] *Abad.* they are miſſing, or loſt. Deut. xxii. 3. *which he hath loſt and thou haſt found.* Job. vi. 18. *they* (the brooks) *go into air, and diſappear.*

CHAP. V.

Ver. 1. Be, now, complainant, the defendant ſee.
Which angel will eſpouſe thy daring plea?

2. Learn, learn that miſery is the mulct of ſin,
In mens own boſoms all their woes begin:
Revenge, or envy, hurries fools along,
Purſu'd by death, to cruelty and wrong.

3. Such

CHAP. V.

Ver. 1. *Call*, &c.] *call now, verily*[w] *there is one who will anſwer thee.* The learned Schultens is the firſt, if I miſtake not, who obſerved, that *call* and *anſwer* are here law-terms; the former denoting the action of the complainant, the other the part of the defendant, as in chap. ix. 16. xiii. 22.

Eliphaz conſidered the complaints of his friend as an arraignment of providence. He now ironically bids him renew the charge, and referreth him to the foregoing viſion for an anſwer.

to which of the ſaints, &c.] *To which of the holy* beings, &c. that is, the angels[x]. Thoſe exalted ſpirits know themſelves to be fallible: which of them, therefore, will countenance thee, in juſtifying thy ſelf and complaining againſt God?

Ver. 2—7. *For wrath*, &c.] He reſumes his poſition, that men *reap what they ſow*: their ſufferings are the fruit of their own criminal paſſions[y]. He produceth another example in ſupport of this principle: and traceth up the matter to its ſource in a fixed law of providence, which hath ordained natural evil to be the puniſhment of moral. Obſerve, by what cautious gradations this ſpeaker opens his uncharitable judgement of the caſe of his friend.

the fooliſh man—the ſilly one] Theſe are terms, in ſcripture, for impious and wicked men[z], marking them as perſons of a ſtupid underſtanding and ſeduced by

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[w] ה *verily.* So this particle frequently ſignifies, as Schultens hath abundantly proved. Vid. Comment. p. 124.

[x] קדשים See Daniel iv. 17.

[y] Prov. i. 31, 32.

[z] Prov. i. 7, 32.

3. Such I have ſeen with rooted verdure tow'r,
I curs'd his beauty in its proſp'ring hour:
4. The curſe came ſudden, o'er his Eden ſpread,
Cruſh'd by the public hand his children bled:
5. Himſelf, a loaden fruit tree, fenc'd around
With pow'r's thick terrors in oppreſſion's ground,
Was plunder'd: for the thieviſh deſert pour'd
Her famiſh'd vagrants, and his wealth devour'd.

6. Think

by their corrupt paſſions. The firſt, *fooliſh*, is applied by the prophet Zachariah to an oppreſſive ruler, chap. xi. 15, 16.

wrath—envy] Theſe paſſions are ſpecified, becauſe theſe are two principal ſources of injuſtice and cruelty [b].

Ver. 3. *I curſed* [c] *his habitation*] I marked it as devoted to deſtruction. he deſcribeth the tragical ruin of this wicked man's family and fortunes in the following fourth and fifth verſes.

Ver. 4. *They are cruſhed in the gate*] The ſenate-houſe, which was alſo the court of judicature, was over or near the gate of the city [d]. he glances, no doubt, at the tragical end of Job's children: though, ſomewhat to cover his meaning, he ſpeaks of being cut off by *human* juſtice.

there is none to deliver] This phraſe denoteth a calamity which is inevitable: it is particularly applied to the judgements of God [e]; and is equivalent to that good old ſaying of Homer,

——Θεοῦτν δ' ἀκ ἐς' ἀλεωδὴ Odyſſ. π. 47.
There is no eſcaping from God.

Ver. 5. *Whoſe harveſt*, &c.] He had compared the oppreſſive man of power to *a tree*, olive or palm, *ſtriking root*, ver. 3. he now takes up the image again, and extends it; repreſenting the deſtruction of his wealth, by the wild Arabs pillaging

[b] Gen. xxxvii. 11, 20, 28. I Sam. xxii. 17—19. I Kings, xxi. Pſ. cvi. 16—18.

[c] אקב Ezra viii. 20. *All of them were marked out by name.* See alſo Amos vi. 1. Mr. *Heath.*

[d] Job xxix. ver. 7, &c. xxxi. 21. Prov. xxii. 22.

[e] Pſ. vii. 2. l. 22.

6. Think not theſe changes from the duſt ariſe,
Nor ſeek their origin below the ſkies:
7. Man is to ſorrow born, if man offend,
As ſurely as the ſpiry flames aſcend.

8. Inſtead

pillaging this guarded tree of all its fruit. the harveſt of a tree is its ripened fruit[e]. he has his eye, I ſuppoſe, on the incurſions of the Sabeans and Chaldeans related chap. i. 14—17.

the thorns] the hedge of thorns repreſenteth the means of ſecurity and defence, with which power is armed.

The robber[f]] The thieviſh inhabitants of the deſerts: Theſe pilfering Arabs not only robbed the huſbandman of his ſeed-corn, and made depredations on the fields of ripe corn, but they likewiſe treated the fruit trees in the ſame manner; ſtripping the vines, for inſtance, of their grapes, when they are ripe. See an ingenious book, intituled, *Obſervations on divers paſſages of Scripture*, &c.

Ver. 6. *Although affliction*, &c.] *Verily affliction*, &c. Neither the afflictions of human life in general, nor the ſpecial calamities mentioned in the foregoing verſe, ſpring from chance, or meer human agency; but from an eſtabliſhed rule of the divine government; as it follows in the 7th verſe.

Ver. 7. *Yet man*, &c.] *For man*, &c. The train of the diſcourſe obliges us, I think, to underſtand his meaning to be; that men are born under a law, which ſubjects them to ſorrow as ſoon as they become tranſgreſſors. Bp. Patrick's paraphraſe of this verſe is very conciſe and expreſſive: "Who (God) hath made it as natural to man to ſuffer (having offended him) as it is for the ſparks to fly upward."

The ſparks[g]] ſee the note[g] below.

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[e] Job xiv. 9. *it will bud and bring forth an harveſt* (of boughs, leaves, and fruit) *like a young plant.* קציר is the bough of a fruit-tree laden with fruit. Pſ. lxxx. 9, 12.

[f] צמים The Chaldee alſo renders it *robbers*. In Arabic, צמם in the 10th conj. is *oppreſſus fuit*; the verb צמצם ſignifies *to lay hands upon a perſon's whole ſubſtance*. Vid. Caſtell: *Lex. Hept.*

[g] בני רשף In the other places of Scripture, where רשף occurs in the ſenſe of *fire*, it denoteth *lightning*: the בני רשף *the children of lightning* ſhould, therefore, mean *its flaſhes*. but here they are ſaid *to fly upward*; which cannot agree to lightning, as Mr. Peters hath obſerved. Moſt probably, therefore, the word was applied to any other flame.

8. Inſtead of murmur, with repenting tear
I'd leave my cauſe in God's all-gracious ear:
9. Whoſe acts are great, ſtupendous, and renown'd,
Which no thought fathoms and no numbers bound:
10. Who, pouring on the fields his genial rain,
Turns a burnt deſert into foodful plain:
11. Who lifts the lowly, from their duſt, on high,
And changes into ſong the mourner's ſigh.
12. But vaſt diſturbance on the plots he flings
Of ſhrewd ambition, and to nothing brings
13. Its deep-laid policy: He oft has caught
The wily in the wiles themſelves have wrought;

And

Ver. 8—16. *I would ſeek unto God*, &c.] Having proved, as he imagined, that the ſufferings of his friend were the juſt puniſhment of his guilt; he now recommends to him ſubmiſſive application to God for deliverance. To rouſe him out of his deſpair, and at the ſame time fix the conviction that his downfall was cauſed by his ſins, he ſets before him, in one blended view, the aſtoniſhing operations of divine providence;

Ut redeat miſeris, abeat fortuna ſuperbis. *Hor.*
To raiſe the wretched, and pull down the proud. *Roſcommon.*

Ver. 10. *Who giveth rain*, &c.] "In thoſe hot climates the ſpring is of ſhort duration: All ſummer the earth is without rain: every thing is burnt up, and the fields are turned into a deſert. But when the autumnal rains fall, a few plentiful ſhowers produce a ſudden reſurrection of vegetable nature; the paſtures are cloathed again with graſs, the trees are covered with green leaves, and all things aſſume a freſh and delightful aſpect[h]." Eliphaz here alludeth, I imagine, to ſuch a great and beautiful operation of providence; as a fitting emblem of its effecting a like wonderful tranſition, from a condition of deſpairing affliction to a ſtate of proſperity and joy.

[h] Dr. Ruſſel's *natural hiſtory of Aleppo*. p. 13, 14.

And winding craft, entangled unaware,
Is driven to ſtark confuſion and deſpair:
14. They ſtumble in high noon, and feel their way
Through perplex'd darkneſs, in the blaze of day.
15. Thus innocence he ſaves from murd'rous wrong,
The weak thus reſcues from the fierce and ſtrong:
16. Thus hope to ſorrow comes; and, dumb with ſhame,
Impiety no more blaſphemes his name.

17. From Heav'n's rebuke what heav'nly bleſſings flow!
Happy who ſcorn not the reforming blow:
18. O ſcorn not thou; the ſame kind wounding hand
Its balm infuſes, and applies its band.
19. Then ills on ills about thy path may ſwell;
In vain! his arm will every ill repel.
20. In famine fulneſs ſhall thy table cheer,
And war, wide-waſting, ſhake his harmleſs ſpear.
21. Rages the tongue of ſlander? undiſmay'd,
Walk thou in covert of Almighty ſhade.

22. When

Ver. 16. *Iniquity ſtoppeth*, &c.] Such examples of the juſtice and goodneſs of providence ſilence the objections of infidels, and the murmurs of all complainants.

Ver. 17—26. *Happy is the man*, &c.] As a further motive to repentance, he repreſents afflictions as divine remedies; and diſplays the bleſſings they procure to thoſe who are reformed. But the deſcription is too high for the uſual courſe of things: The ſingular care of providence over the Abrahamic family ſeems to be the original, from which this beautiful picture of felicity was copied.

Ver. 21. *deſtruction*[i]] ruin by calumny or falſe accuſation; as appears from its connection with the ſcourge of the tongue. See Ezek. xlv. 9.

[i] Shôd.

22. When beaſts of miſchief prowl, with ſmile behold
Thy cluſt'ring vineyard and thy crowded fold.
23. Thy foot ſhall be in covenant with the ſtone,
And furious dragons thy dominion own.
24. Know further; peace thy houſhold reign ſhall bleſs,
And all thy councils crown thee with ſucceſs.
25. Know alſo, that thy long-extending race
Shall multiply as graſs before thy face:

26. And

Ver. 22. *deſtruction*[k]] *deſolation*, by the incurſions of lawleſs men and wild beaſts. See Levit. xxvi. 22. Jer. v. 6. Ezek. xiv. 15. Pſ. lxxx. 13.

famine[l]] extreme poverty, the effect of the incurſions and depredations abovementioned. Accordingly it follows, *neither ſhalt thou be afraid of the beaſts of the earth.* Hoſ. ii. 12, 18.

Ver. 23. *in league with the ſtones*, &c.] This ſublime figure of ſpeech may import protection in travelling. The ſandals, which they wore, were a very ſlight guard to the feet, in the rough and ſtony ways of their mountains. compare Pſ. xci. 11, 12.

the beaſts of the field] In the foregoing verſe he aſſures ſecurity to his vineyards, &c. from the depredations of noxious animals: here he engages for the ſecurity of his perſon; particularly from the various kinds of ſerpents, which infeſted the deſerts of Arabia and rendered travelling dangerous. Deut. viii. 15. Pſ. xci. 13. Gen. iii. 1.

Ver. 24. *ſhall not ſin*] *ſhall not miſcarry*[m]. The original word is a metaphor from ſkilful ſlingers, who never miſs the mark: Judges xx. 16. *there were ſeven hundred choſen men, left-handed; every one could ſling ſtones at an hair-breadth and not miſs*[m].

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[k] Sôd.

[l] Caphan. c. xxx. 3. the word for *famine* v. 20 is רָעָב which ſignifies a *general dearth*. Gen. xii. 10.

[m] חָטָא, αμαρτανω. In the proverb cited from Ariſtotle by Eraſmus (in his collection *ch.* 1. *cent.* 6. *prov.* 36.) αμαρτανω is uſed in this ſenſe, τις γαρ ὑμας αμαρτει; *who can miſs the mark?* See Merrick on Pſal. xxi. 3.

26. And thou all hoary to the grave be born,
As to its heap the mellow'd ear of corn.

27. Thus ſpeaks our ſearching thought, inſtruction ſure;
Apply, embrace it, and its good ſecure.

CHAP. VI.

1, 2. O for a balance pois'd with equal hand!
Lay all my ſorrows there, 'gainſt ocean's ſand:

3. Light

Ver. 26. *grave* [o]] This is the term for the ſepulchral grot in general; or elſe for the cells, bored in the walls of the ſepulchral rooms, in which the coffins were put.

Ver. 26. *Thou ſhalt come*, &c.] An eaſy death in a good old age, worthy and reſpected character, and an honourable interment, are the ideas conveyed in this rural compariſon.

Ver. 27. *We have ſearched it*, &c.] They had, it ſeems, conferred together on the caſe of their friend, agreed in their judgement of it, and concerted the plan of their diſcourſe to him. Job, accordingly, addreſſeth his anſwer to them all.

CHAP. VI.

Job little expected ſo harſh a conſtruction of his complaint; much leſs that his innocence would be called in queſtion, and his very afflictions turned, by his moſt intimate friends, into an evidence of his guilt. This was too much to bear. His reply diſcovers the various turns and emotions of his mind, on this trying occaſion: he apologizes, laments [p], deſpiſes [q], wiſheth vehemently for death, proteſts his innocence [r], deſpairs [s], upbraids [t], and ſooths [u]. He apologizes again, and laments again [w]. Then turning to God, He pleads with him [x], complains loudly of him [y], expoſtulates with him, and makes ſupplication to him [z].

Ver. 2, 3. *my grief* [a]—*and my calamity*] He means his afflictions, incluſive of

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[o] קבר. [p] Ver. 1—4. [q] Ver. 5—7. [r] Ver. 8—10.
[s] Ver. 11—13. [t] Ver. 14—27. [u] Ver. 28, 29.
[w] Ver. 30. and ch. vii. 1—6. [x] Ch. vii 7—10. [y] Ver. 11—16.
[z] Ver. 17—21.

[a] כעשׁ. Bp Lowth renders it by *calamitas*, in his elevated tranſlation of this paragraph. *Prælect.* p. 215. 8vo.

3. Light is the ſand whereon the billows roll,
When weigh'd with all the ſorrows of my ſoul.
Ah! therefore, therefore, does my boiling woe
In ſuch a vehemence of words o'erflow.
4. I feel, I feel th' Almighty's venom'd dart,
His arrows fire my veins, and drink my heart:
'Gainſt me his terrors, ſet in thick array,
War behind war, unbounded wrath diſplay.

5. Brays

of their diſtreſſing impreſſions on his mind: all theſe he would have to be put together in one ſcale, and weighed againſt the ſand on the ſea-ſhore in the other ſcale. This is only a poetical and pathetic manner of ſaying, his afflictions were inſupportable; a conſideration which in equitable judgement would at leaſt excuſe his intemperate complaint.

therefore my words are ſwallowed up] *Therefore my words are vehement* [b]. Our Author's term is a metaphor from boiling water that runs over; and denotes exceſſive lamentations [c].

Ver. 4. *The arrows of the Almighty—the poiſon whereof*] The excruciating pains cauſed by his inflammatory diſeaſe [d], may be ſpecially intended by theſe ſtrong expreſſions; but not excluſive of his other calamities [e]. We may obſerve, that *poiſoned* arrows were uſed in war in thoſe days. The metaphor in this paſſage is founded on ſuch a cuſtom. The Chaldee Paraphraſt, on Pſ. lxiv. 4. alludes to this practice: For what is in the hebrew דרכו חצם (they bend *their bow to ſhoot* their arrows) He renders,

משחו גרריהון סמא
They anoint their arrows with poiſon.

The terrours of God, &c.] The thick ſucceſſion of his paſt calamities, and his apprehenſion of many more ſufferings ſtill to come, ſeem to be painted in this high colouring.

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[b] לוץ. I know of no warrant for our public verſion of this word.

[c] Schultens hath proved, from the Arabic, that this is the import of the word. See his *Commentary*.

[d] See the note on chap. ii. 7.

[e] *Like as an arrow which is ſhot of a mighty archer, returneth not backward: even ſo the plagues that ſhall be ſent upon earth ſhall not return again.* II Eſdras. xvi. 16, comp. ver. 13, 14.

5. Brays the full zebra? or does nature call
The beeve to bellow in his fodder'd ſtall?
6. Turns not the ſtomach from th' unſav'ry cate?
Can vapid froth a poignant guſt create?
7. My ſoul your cordials loaths; as taſte rebels
Againſt the viand whoſe corruption ſmells.

8, 9. O that, indulgent to my earneſt cry,
God would extend his thund'ring arm on high;
Unpitiful

Ver. 5—7. *Doth the wild aſs*, &c.] The ſtyle here manifeſtly changes: it falls greatly below the elevation of the foregoing verſes: a clear proof to me, that the poet now paſſeth to another ſubject, not capable of ſublimity. I think he here laſhes Eliphaz, for his harangue on the bleſſings of patience[f]; he characteriſes the whole ſpeech as inſipid, and highly offenſive; wanting truth, pertinence, and charity.

Or loweth the ox, &c.] No wonder you complain not of the ways of providence, and have no feeling for me: You are in perfect eaſe: The very brute animals do not complain, when they are fed to the full. This ſeems to be the thought.

Ver. 6. *in the white of an egg*] Inſipidneſs is plainly the idea intended. but it is not eaſy to fix the preciſe meaning of the hebrew words; which, on the authority of the Rabbis, are here rendered, *the white of an egg*[g].

Ver. 7. *The things*, &c.] *My ſoul*[h] *refuſeth to touch: theſe things are like corruption*[i] *in my food.* The expreſſions in the firſt clauſe denote ſtrong abhorrence: the other clauſe gives the reaſon for it. by *theſe things* are meant, I ſuppoſe, the things which Eliphaz had offered for his conviction and conſolation.

Ver. 8—10. *O that*, &c.] The ſtyle riſeth again. Reflection on the unkindneſs of his friends makes him break out in a vehement wiſh for immediate death: his wiſh is couched in terms of horrid grandeur.

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[f] Chap. v. 17, &c.

[g] ריר חלכוח. Schultens' interpretation is methinks too groſs; *ſaliva ſomnolentiæ, the rheum which runs out of the mouths of infants and old men in ſleep.*

[h] נפשי, *my appetite*, as in Prov. xxiii. 2. *a man given to appetite*, בעל נפש.

[i] דוי. It ſignifies *diſeaſe* in the human body, Pſ. xli. 4. *corruption* is the diſeaſe of ſo[illegible] Alſo, מדוה, in Deut. xxviii. 60, is uſed for *diſeaſe.*

Unpitiful his flaming trident throw,
And driving through its mark the mortal blow,
10. At once deſtroy me. In that horrid death,
Exulting hope ſhall ſpend my lateſt breath:
For never, never hath my faithful breaſt
The mandates of his holy will ſuppreſt.
11. What is my ſtrength? what beckons me to ſtay
Still ling'ring here, and hope ſome healing day?
12. Is my fleſh faſhion'd of unfeeling braſs?
My ſinews ſtubborn as the marble maſs?
13. In this weak waſted body, can I find
Recruit from one ſound vital left behind?

14. A

Ver. 10. *then ſhould I yet have comfort*] What comfort? not, ſurely, the meer ſatisfaction of deliverance from his ſufferings, and confounding calumny by his behaviour in that dreadful death. No, but a triumphing hope of felicity in a future ſtate. The ground of his hope follows, even the clear teſtimony of his conſcience: *for I have not concealed*, &c.

I would harden my ſelf] *I would exult*[k].

For I have not concealed, &c.] This is the firſt time of his juſtifying himſelf, in direct terms; and he does it with modeſty.

The great Meſſiah prophet appealeth to God for his fidelity, in ſimilar language: Pſ. xl. 10. *I have not concealed thy loving kindneſs and thy truth, from the great congregation.* Was not Job, alſo, a prophet to his countrymen and ſubjects? compare chap. xxix. 4.

Ver. 11—13. *What is*, &c.] He falls from the heroic ſtrain, into the ſoft and tender. His deſpair of recovery is oppoſed to the hopes which Eliphaz had given him.

Ver. 13. *Is not my help*, &c.] *Verily*[l] *there is no help for me within me: and vital*

[k] *Aſalledah*. LXX. ηλλομην, *I would leap*. The word occurs no more. Schultens, guided by the Arabic, makes it a metaphor from a generous horſe; who ſtrikes the ground with his foot, when he is in high ſpirits. See his *Commentary*.

[l] האם certé, omnino. See Noldius, p. 86, and Schultens' Comment. p 90, 124.

14. A friend the ſorrow of his friend ſhould feel,
Relieve by pity, and by counſel heal:
Elſe, void of bowels, and too hard for tears,
No arbiter of human woes he fears.
15. My brethren fail me, like the floods which roar,
Down the ſteep hills with temporary ſtore:
16. Thick

vital vigour[m] *is driven out of me.* he had no reſource of hope, in any ſymptoms of ſome ſtrength remaining in his waſted body.

Ver. 14, &c. *To him*, &c.] He proceeds to upbraid his three friends, with having failed him in his time of greateſt need.

The public tranſlation of this 14th verſe is, I think, juſt to the original; and yieldeth an excellent moral inſtruction, very proper to introduce the reproof that follows.

but he forſaketh, &c.] He that does not ſhew pity to his afflicted friend, ſtands not in awe of that Great Being, who, as Sophocles excellently ſays,

Is the diſpenſer both of ſmiles and tears[n].

Ver. 15—20. *brooks*] or, *torrents*[o]. This ſimile is exquiſitely beautiful, conſidered as a deſcription of a ſcene of nature in the deſerts of Arabia. But its principal beauty lies, in the exact correſpondence of all its parts to the thing it is intended to repreſent. The fulneſs, ſtrength and noiſe of theſe temporary ſtreams in winter, anſwers to the large profeſſions made to him by theſe men in his proſperity: The drying up of the waters, at the approach of ſummer, reſembles the failure of their friendſhip in his affliction: and the confuſion of the thirſty caravans on finding the ſtreams vaniſhed, ſtrongly illuſtrates his feelings; diſappointed as he was of the relief he expected in theſe mens friendly counſels.

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[m] תושיה, *vital vigour*, Mr. Heath. it ſignifies, ſays he, *ſubſiſtentia, aliquid permanens*; ſomewhat that is durable and operative, *virtue* in the ſenſe of *ability*.

[n] Sophoclis Ajax, ver. 383.

[o] The *beds* of thoſe winter rivers are alſo called *torrents*: They are deep vallies between high rocks of granite marble. Bp. Pococke ſaw ſeveral of them perfectly dry, in his journey to mount Sinai in the month of April. One, in particular, which he paſſed through, is a quarter of a mile broad. *Deſcription of the Eaſt* vol. i. p. 139—142.

16. Thick with the vernal thaw their torrents grow,
And foam impetuous with diſſolving ſnow.
17. Anon, the fury of the ſcorching beams
Drains their full channels, and imbibes their ſtreams:
18. Short and more ſhort the ſhrinking currents run,
Steal into air, and periſh in the ſun.
19. Parch'd Sheba looks, and Tema's thirſty bands
Hope the cool waters in the diſtant ſands:
20. They

Ver. 16. *Which are blackiſh*, &c.] Theſe ſtreams are firſt formed by the *autumnal* rains: The warmth and rains of the *ſpring*, melting the ice and ſnow on the mountains, increaſe them: They then ruſh down into the vallies, in a large body of turbid water; and aſſume the appearance of deep rivers.

Wherein the ſnow is hid] *The ſnow ruſheth violently into them* [p].

Ver. 17. *they wax warm*] *they flow* [q], like a tide.

Ver. 18. *are turned aſide*] *are ſhortened* [r]. They run ſhorter and ſhorter; as the ſun continueth to beat on them, and their ſupplies from the mountains fail.

They go] *they aſcend:* that is, they are exhaled. Pſ. cxxxv. 7. *he cauſeth the vapours to aſcend.*

into nothing] *into empty ſpace*, chap xxvi. 7. *he ſtretcheth out the north over the empty place*; that is, the air.

Ver. 19. *Tema—Sheba* [s]] Theſe were the caravans, that went from Arabia Felix with merchandiſe to Egypt: Their road lay through Arabia Petræa,

Job's

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[p] יתעלם. St. Jerom turns it, *irruet*; which is the very ſignification of the word in Arabic, as Schultens hath ſhown in his note on this verſe.

[q] יזרבו. It occurs no more. Its ſignification both in Chaldee and Arabic is, *fluere, diffluere, effluere.* Michaelis renders it, from the Arabic, by the ſtronger word *æſtuare.* One of its derivatives in that language ſignifies *a cataract.* Lowth's *Prælect.* p. 151. n. 2. Michaelis *in Prælect.* p. 75. Caſtell. *Lex. Hept.*

[r] לפת. In Ruth iii. 8. it is uſed of a man's *drawing up* his legs in a fright, as he lay on his bed.

[s] *The troops of Tema* were a caravan of Iſhmaelites: for *Tema* was a ſon of Iſhmael. The inhabitants of Mecca were Iſhmaelites. *Sheba*, the other caravan, were alſo inhabitants of Arabia Felix. The Queen of Sheba was the queen of that country.

20. They come; they view, confounded at their truſt,
Where foam'd their floods, a ſmoth'ring vale of duſt.
21. Alike my truſt in you; illuſion all!
Friends while I ſtood, but ſtarting at my fall.
22, 23. Aſk'd I or gift or ranſom? or implor'd
Your arm to ſave me from the lifted ſword?
24. Candour is all I aſk; with candour taught,
I'm mute; I never will defend a fault:
25. Whom ſhould a juſt rebuke, well-tim'd, diſpleaſe?
But what conviction in harangues like theſe?
26. Have

Job's country. The yearly caravan which goes from Grand Cairo to Mecca, in Arabia Felix, paſſeth the ſame way.

Ver. 21—29. *For now*, &c.] Our great author was maſter of the various ſorts of ſtyle: He has already given us ſpecimens of the ſublime, the pathetic, and the proverbial manner. His language now, to the end of this chapter, is plain but nervous; familiar, but not low; in no reſpect injurious to the majeſty of his poem.

Ver. 22, 23. *Bring unto me*, &c.] He ſpecifies theſe inſtances, as the ſevereſt trial of friendſhip. The Arabian Poet profeſſeth his friendſhip in much the ſame language:

I fought for you againſt your enemies:
I was bound for you, if you were in debt,
and redeemed you[t].

Ver. 25. *How forcible*, &c.] *Wherefore ſhould right words be grievous*[u]? He replies to the introduction of Eliphaz' ſpeech, *If we eſſay to commune with thee, wilt thou be grieved? Words* here mean *reproof*[w]; and *right* ſignifies *juſt* and *ſeaſonable:* for in thoſe two qualities the rectitude of reproof conſiſts.

what doth your arguing, &c.] What guilt does it convict me of?

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[t] *Anthologia*, p. 577.

[u] So our tranſlators turn the verb *nimrats*, in I Kings ii. 8. *a grievous curſe:* that is, exaſperating reproaches. compare II Sam. xvi. 7, 8.

[w] Prov. xxix. 19. *A ſervant will not be corrected by words:* that is, reproofs.

26. Have ye caball'd for this? and thou their chief?
At ſounds to quarrel, breath of hopeleſs grief?
27. Cruel! you wound the fatherleſs; you bend
The bow of ſatire at your bleeding friend.
28. O come, vouchſafe to view me; can you trace
Guilt's evident confuſion in my face?
29. Review my plaint, nor call rebellion mine;
Again review, its innocence will ſhine:
30. Was ſin upon my tongue? yet moral ſenſe
In me too dull to notice the offence?

CHAP. VII.

Ver. 1. What elſe but ſorrow is the time of man;
A hireling's life his predetermin'd ſpan?

2. As

Ver. 27. *You dig a pit for your friend*] *You ſet upon your friend*[x]. You wound his reputation; and endeavour to make him odious, by inſinuating that he is wicked.

Ver. 28. *be content*, &c.] *be pleaſed to look upon me*; I *alſo* look *you in the face*[y]: *am I guilty*[z]? Do you perceive any ſigns of guilt in my countenance?

CHAP VII.

Ver. 1—6. *Is there not*, &c.] Theſe verſes appear to me in cloſe connection with the laſt verſe of the preceding chapter: He had there ſaid, *was there iniquity in my tongue*, &c. He could perceive nothing criminal in his wiſhing for death. He now argues, that the common afflictions of life would juſtify ſuch a wiſh; much more his inſupportable miſery.

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[x] ברה. In the ſecond conjugation in Arabic it ſignifies *impugnavit*, to ſet upon; alſo *to render deteſtable*. Caſtell. *Lex. Hept.*

[y] ועל פניכם LXX. επιβλεψας επι προσωπα υμων.

[z] אכזב. It ſignifies *to be guilty* in Prov. xxx. 6. and *a falſe matter* in Exod. xxiii. 7. is a *bad cauſe*.

2. As the tir'd ſwain pants for umbrageous eve,
To reſt from labour and his hire receive;
3. So I — but I am deſtin'd to ſuſtain
Long months of woe, and tedious nights of pain:
4. Laid on my pillow, ſoon I wiſh to riſe;
O when will midnight gloom forſake the ſkies?
I toſs from ſide to ſide; and toſſing ſtill
Morn eyes me, as ſhe climbs her eaſtern hill;
5. A maſs of putrefaction, ſhrowded o'er
With ulc'rous wounds, and worms, and dirt, and gore.
6. My

Ver. 1. *an appointed time*[a]] that is, an appointed time of affliction[b]: ſo the word ſignifies in Dan. x. i. compare ver. 14.

Ver. 2. *a ſervant—an hireling*] The two terms are to be joined, *an hireling ſervant*; or labouring man. he reaſons from analogy: reſt and wages are the juſtifiable deſire of the wearied labourer; eaſe and death equally ſo of the miſerable. The compariſon is carried no further, as the judicious Schultens hath obſerved.

Ver. 3. *So*—] He was going to ſay, *So I pant for death:* but recollecting that the compariſon bore no proportion to his caſe, he breaks off abruptly; and expatiates on his own peculiar ſufferings. *So*—but alas! *I am made to inherit*, &c.

Ver. 4. *and the night be gone*] *but the night*, or rather *the evening*, *is prolonged*[c]. Time ſeems to a perſon in pain and diſtreſs to move very ſlowly.

Ver. 5. *my fleſh*, &c.] ſee the note on chap. ii. 7. What a tragical object is here preſented to our view! a living corpſe. Mr. Maundrell, in his deſcription of the ten lepers whom he ſaw at Sichem in the holy land, remarks; "The

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[a] צבא. The verb both in Syriac and Chaldee is *voluit*; and is uſed of the will and appointment of God in Dan. iv. 17. Heb. 14.

[b] The ſeptuagint verſion is, πειρατηριον *a trial.*

[c] *madad* it ſignifies in Arabic, *extendere*, et *augere auctione continuatâ:* "I ſhould not have wiſhed that my life ſhould be prolonged," ſays the Arabian poet Tograi. Pocock. *Carm. Togr.* ver. 43.

6. My days, alas! how rapid they have paſs'd!
The threaded ſhuttle never flies ſo faſt:
My

" The whole diſtemper indeed, as it there appeared, was ſo noiſome; that it might well paſs for the utmoſt corruption of the human body on this ſide the grave."

with worms [d]] Whether the *elephantiaſis*, Job's diſeaſe, is attended with this dreadful ſymptom; I muſt leave to the determination of the faculty. The diſtemper with which Antiochus Epiphanes was ſmitten ſeems parallel, in ſeveral particulars, to that of Job: " A pain of the bowels, that was remedileſs, came upon him, and ſore torments of the inner parts: So that the worms roſe up out of the body of this wicked man, and while he lived in ſorrow and pain, his fleſh fell away, and the filthineſs of his ſmell was noiſome to all his army [e]."

clods of duſt] or *dirt*, for want of bathing; which is ſo neceſſary, and ſo much practiſed, in the eaſt, to keep the body clean. There is, however, no authority, but that of the Talmud and ſome Rabbis, for rendering the hebrew word *clods*: perhaps the verſion ſhould have been, *the putrefaction* [f] *of the grave* [g].

become loathſom [h]] *is putrefied*, viz. by his ulcers.

Ver. 6. *a weaver's ſhuttle* [i]] He compares his life to a web: the days which compoſed it, are the threads: the work is God's; who determines the meaſure of every man's life. retroſpection on time, that is paſſed away, makes it appear, to a man in miſery, very ſwift; and paſt happineſs as nothing. his days ſeemed now to him, to have gone off faſter than a manufacture of the loom.

they are ſpent without hope] *they are conſumed without a thread*; or *for want of* [k] *a thread*;

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[d] *rimmah*, properly *corruption breeding worms*. Exod. xvi. 20.

[e] II Maccabees ix. 5, 9. Compare Job xix. 17, 20. xxx. 17, 18, 27.

[f] נוּשׁ or נִישׁ. The verb in Arabic ſignifies, *ebullivit*; *ebullitio* would, I think, well expreſs the fermentation of a body that is corrupting in the grave. Vid. *Anthologia*, p. 365. ver. 3. See alſo Caſtle's criticiſm on this word, in his *Lex. Hept.*

[g] *The duſt* is uſed for *the grave* ver. 21. of this ſeventh chapter, and ch. xxi. 26. *They ſhall lie down alike in the duſt, and the worms ſhall cover them.* See alſo ch. xvii. 16.

[h] יִמְאַס] *fut. niph. á* מָאַס; which, in the 5th conjug. is uſed, in the Arabic Pſalter, of the putrefaction cauſed by ulcerous ſores, Pſ. xxxvii. 5. מאס, in Arabic, is rendered by Golius *dilatatum fuit vulnus.*

[i] אֹרֶג. St. Jerom renders it by *tela, a web*; *my days are paſſed away ſwifter quam a texente tela ſucciditur, than a web is cut off the loom by the weaver.*

[k] בְּאֶפֶס *through failure*, or *want of*, Prov. xiv. 28. *Through want of people is the deſtruction of a prince.*

My web is finiſh'd. No remaining clew
(Such hope were folly) ſhall the work renew.
7. O think, my life is but a breath: its good
A flitting viſion not to be review'd:
8. Shewn to the world; ere men can look me round,
Thy glance but ſtrikes me and I am not found.

9. A

a thread [l]; to carry on the work, or to begin a new web. he means, there was no hope of the continuance of his life (though Eliphaz had flattered him with ſuch a hope) any more than that he ſhould live his days over again.

Ver. 7—21. *O remember*, &c.] Deſpairing to make impreſſion on the hard hearts of his three friends, he turneth to God; with whom he pleadeth for a mitigation of his ſufferings. His firſt plea is the exceeding ſhortneſs of life: which he expreſſeth in a very ſtrong and beautiful manner, in this and the following verſe. Such a brief exiſtence ought not, ſurely, to be made ſo wretched.

wind] compare Pſ. lxxviii. 39. and lxxxix. 46, 47 [m].

ſhall no more ſee good] In the original, *mine eyes ſhall not return to ſee good.* Life is ſo ſhort, that it ſcarce allows time to take a ſecond look at the few enjoyments in it. The thought is ſomewhat ſimilar to that of our own great Poet,

—ſince life can little more ſupply,
Than juſt to look about us and to die. *Eſſay on Man.*

Ver. 8. *ſhall ſee me no* more] The hebrew is, *ſhall not gaze* [n] *upon*, or *contemplate me.* My ſtay in the world is too ſhort for men to look me over.

Thine eyes, &c.] He means not a meer look of obſervation, but an effective look: The effect is, I *am not* in the land of the living. What a ſublime idea does the Pſalmiſt give us of ſuch a look Pſ. civ. 32. *He looketh on the earth, and it*

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[l] תקוה. Schultens remarks that it ſignifies a *cord*, in Joſ. ii. 18. I may add, that the verb in Arabic imports, *to twiſt a cord with divers threads*; and that the derivative noun means *a thread:* alſo, in the Targum on Iſaiah lix. 5, 6. קוין are *the threads* in a ſpider's web.

[m] רוח. It might have been tranſlated *a breath*, as in chap. ix. 18. *He will not ſuffer me to take my breath.* Alſo chap. xix. 17.

[n] עור is to look attentively on a thing, chap. xxxvi. 24. *Remember that thou magnifie his work, which men behold* (gaze upon) See Jer. v. 26. Hoſ. xiii. 7, in the original.

9. A morning-miſt, ſoon vaniſh'd out of ſight,
Is man, deſcending to the world of night
10. Ne'er to return: his houſe no more will own
The voice forgotten and the ſtep unknown.

11. O tort'ring thought! I will not now control
Th' intolerable anguiſh of my ſoul:
Give, give, my tongue, th' unruly paſſion vent,
In bitterneſs of heart I will lament.

12. Am I a flood, or furious beaſt, whoſe rage
Thy mounds muſt humble, and thy terrors cage?
13. Ah!

it trembleth. Whoſe look (ſays the Apocryphal Eſdras) *drieth up the depths, and indignation maketh the mountains to melt away*°.

Ver. 9, 10. *As the cloud*, &c.] Man gone into the inviſible world, never to return hither, is the ſubject of the compariſon: The thing, to which he is in this regard compared, is a cloud that is vaniſhed: unſubſtantial in its compoſition, tranſient in its duration, it diſappears, and is never more ſeen. He alledges this as another reaſon, why his exiſtence here ſhould not be made miſerable.

to the grave] *Sheôl*, the world of death, or the inviſible world: See the APPENDIX to theſe notes *Numb.* II.

He ſhall return, &c.] This ſentiment, and the affecting manner of expreſſing it, ſpreads a ſolemn ſadneſs over the mind of every thinking reader.

Ver. 11—16. *Therefore*, &c.] The foregoing reflections caſt him into an agony of impatience: he loſeth all ſelf command; and reſolves to give his tongue full liberty to expoſtulate with his maker on this uſage of him. Thus his ſtriving with God gradually increaſeth.

Ver. 12. *Am I a ſea or a whale*, &c.] He complains, that God treated him as

° B. ii. chap. viii. 23.

13. Ah! whenſoe'er my aking eyes I cloſe,
And hope the anodyne of ſweet repoſe;
14. Dream, on thy errand ſent, dire forms uprears,
And ſhakes my ſoul with viſionary fears:

15. Death,

as though he were ſome furious tyrant; whom the moſt ſevere inflictions muſt reſtrain from breaking the bounds of juſtice, and ſpreading deſtruction among mankind.

a ſea] The hebrews called any large body of water *a ſea* [p]. Their prophetical writers gave this appellation to the river *Nile* [q]; ſo did the Arabians [r]. The learned Michaelis [s] thinks that by *the ſea* here Job meant the *Nile*; which though it be the cauſe of Egypt's fertility, by its overflowing the lands, yet when it riſes beyond a certain height becomes an inundation [t]: It then does great damage, by carrying away large portions of the banks, deſtroying ſometimes towns and villages near to it [u]; and by not retiring at the proper time for ſowing the corn [w], threatens a famine.

a whale] rather, perhaps, *a crocodile*. The author's word is *tannin*. It muſt mean here ſome terrible animal, which but for the watchful care of divine providence would be very deſtructive. Our tranſlators render it *the dragon* in Iſaiah xxvii. 1. where the prophet gives this name to the king of Egypt: *he ſhall ſlay the dragon, that is in the ſea*. *The ſea* there is the river Nile, and *the dragon (tannin)* is, I ſhould think, *the crocodile*. Compare Ezek. xxxii. 2.

Ver. 14. *thou ſcareſt me with dreams*] Theſe terrifying dreams were the effects of his inflammatory diſeaſe [x]. If I remember right, the account of the Guardaloupe lepers, publiſhed ſome years ago, mentions this ſymptom as one circumſtance of their ſufferings.

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[p] The *dead ſea*, *the ſea of Tiberias*, &c. which are only great lakes.
[q] Iſaiah xxvii. 1. Ezek. xxxii. 2.
[r] The Nile is named *a ſea*, ſays Michaelis, in the Koran, Sun. vii. 12. xx. 39. xxviii. 6.
[s] *Not. in Prælect.* p. 183.
[t] Pocock. *Deſcription of the Eaſt*, vol. i. p. 200.
[u] Vanſleb's *Preſent State of Egypt*, p. 36.
[w] Pocock. *ubi ſupr.*
[x] See the note on chap. ii. 7.

15. Death, even by the ſtrangling cord, were bliſs
To breathing in a ſkeleton like this.
16. Behold my putrid frame; it was not caſt
A ſubſtance through whole centuries to laſt:
O ſtay thy hand, a dying mortal ſpare;
The bubble life will quickly burſt in air.
17. What is this mortal? that thy lofty thought
Beſtows ſuch honour on a thing of nought,
18. As to purſue him with a jealous eye,
Viſit each morning, and each moment try?
19. How long ere thou refrain? awhile refrain,
And yield me a ſhort breathing pauſe from pain.
20. That

Ver. 15. *my life*] In the margin *my bones*. His fever, his pain, his affrighting dreams, and the anguiſh of his mind had waſted him to a ſkeleton. ſee chap. xix. 20. and xxx. 17, 30.

Ver. 16. *I loath it*, &c.] *I am putrifying*[y], *I ſhall not live always*; *for my days are a vapour*[z]. he repreſents himſelf as a dying man: and urges this conſideration as another plea for the removal, at leaſt the mitigation of his pains: there was no need of theſe tortures to diſpatch him.

Ver. 17, 18. *What is man*, &c.] Here he alledgeth, that it is doing too much honour to man; for ſo great a Being to employ ſo much time, and thought, and power, in animadverting on his failures. A perſon in diſtreſs catches at every ſhadow of an argument, to move compaſſion.

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[y] מאס, it is the ſame word which in ver. 5. is turned, *to become loathſome*. *loathſomeneſs* is the ſecondary idea: the primary one is, the ſwelling and burſting of the ſkin by a ſore when it ſuppurates. Vid. Schultens' *Orig. Heb.* v. i. 312. and *Comment.* in Job p. 199. col. 2.

[z] הבל, In ſome Greek verſions, ατμος. In the *Targum* on Pſ. xc. 9. it is uſed for *the breath of the mouth*: and it ought to have been rendered *a vapour* in Prov. xxi. 6. *The getting of treaſures by a lying tongue, is a vapour toſſ'd to and fro of them that ſeek death.*

20. That I have ſinn'd, all-watching Pow'r, I own;
But can my ſins alarm th' eternal throne?
Why am I made the object to employ
Thy ſhafts? the nuiſance, which thou muſt deſtroy?
21. Why, rather, will not gentle mercy plead,
Cancel my treſpaſs, and my healing ſpeed?
Leſt when the morrow's dawning beams appear,
Thy mercy ſeek me and I am not here.

CHAP.

Ver. 20. *I have ſinned*, &c.] He acknowledgeth himſelf a ſinner: *for what man liveth, and ſinneth not?* But can human infirmities affect the ſafety or repoſe of God? This is his argument, which none but a diſtracted man will think valid.

what ſhall I do unto thee] *what* can *I do againſt thee*[a]? Mr. Heath turns it, *what injury can I do to thee?*

O thou preſerver of men] rather, *O thou obſerver*[b] *of men.* The character of God as *the preſerver* of men hath no propriety here; where he is repreſented as an avenger of ſin.

a burden to my ſelf] This tranſlation follows the printed hebrew text. But the reading ſeems to have been originally, *a burden to thee*[c]; which correſponds better with the foregoing clauſe, *why haſt thou ſet me as a mark againſt thee?* For the ſentiment appears to be; "I am indeed guilty of failures, inſeparable from imperfection: But what *crime* have I committed; that I am become ſo offenſive to thee, as to be ſingled out for a peculiar object of thy diſpleaſure?"

Ver. 21. *why doſt thou not pardon*, &c.] This is his concluding plea: it is a pathetic addreſs to the divine mercy.

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[a] לך chap. viii. *If thy children have ſinned againſt him* (לך) Olympiodorus remarks that the hebrew is, τι σε εβλαψα *what injury have I done thee?*

[b] נצר. LXX. ὁ επισαμενος τον νεν των ανθρωπων *that knoweſt the mind of man.* The word ſignifies in the Ethiopic language, *intuitus eſt diligenter.*

[c] על ך, ſo it was in the copy which the Septuagint tranſlated from, επι σοι φορτιον *a burden upon thee.*

CHAP. VIII.

1, 2. Then Bildad his opinion ſpoke: How long,
How far, will rage this tempeſt of thy tongue?
3. Can the Great Source of juſtice and of pow'r,
Who darts the lightning, and beſtows the ſhow'r,
Perverſe his evil and his good apply,
And bleſs and puniſh by a rule awry?
4. What if thy children, daring to rebell,
Juſt victims of their own tranſgreſſion fell;
5. Wouldſt

CHAP. VIII.

Ver. 1. *Then anſwered Bildad*, &c.] Stung by Job's reproaches, but unmoved by his diſtreſs, and regardleſs of his proteſtations, this reſpondent calls the whole a ſtorm of paſſion. With this ſpirit he enters upon his anſwer: wherein he ſupports the principle of Eliphaz; that all ſufferings are puniſhments, and neceſſarily imply preceding guilt. He advances, in defence of that poſition, two arguments: the firſt is taken from the juſtice of God [d], the other from the ſentiments of the ancient ſages [e]. Theſe are the outlines of his ſhort diſcourſe, which he fills up with amplification [f].

It is hard to ſay, what peculiarity diſtinguiſheth this orator, and marks the habit of his mind. Had he ſpoken no more, I ſhould have ſet him down for a blunt man of a middle rate genius: But it muſt be owned, that his ſecond ſpeech [g] is full of fire. However, we may venture to affirm; that he has neither the dignity of Eliphaz, nor yet the violence of Zophar.

Ver. 3. *Doth God pervert*, &c.] Theſe men had no conception, that, in the government of an infinitely wiſe Being, ſufferings might be made to anſwer many other valuable purpoſes beſides thoſe of juſtice: and therefore, that God might, without repugnance even to his goodneſs, lay heavy inflictions on a man of undiſſembled piety. But they were to learn this truth from the iſſue of the preſent affair: and to teach us this leſſon, was, I apprehend, one ſubordinate deſign of the *hiſtory* of Job.

Ver. 4. *If thy children*, &c.] He inſtances that tragical event as an example of

[d] Ver. 3. [e] Ver. 8—13. [f] Ver. 4—7. and ver. 14—22.
[g] Chap. xviii.

5. Wouldſt thou, betimes, with fervency ſincere,
In humble ſtyle, beſeech his fav'ring ear,
6. His ear would liſten, and his arm, for thee
If pure, ſoon rouſe its ſaving energy:
A ſplendor round thy virtue he will caſt,
7. Twilight at firſt, but blazing noon at laſt.

8. What ſpeak our fathers? Go, I pray, inquire;
Search hoary wiſdom, up from ſire to ſire:
9. For we the birth of yeſterday, and gone
Like ſhades projected by the ſinking ſun,
10. Know nothing. Will not their experience teach?
Their parables the faith of ages preach?

11. "Can

of divine juſtice. If there be any thing characteriſtical of the manners in the preſent ſpeech, it muſt be this paſſage: Eliphaz had but gently touched that tender point, in a covered hint[h]. But this man, in violation of all civility and decorum, mentions it bluntly in the moſt open terms. He has the grace, however, to qualify the cruel reflection, by putting it in the form of a ſuppoſition, *If*, &c.

Ver. 5. *If thou wouldeſt ſeek*, &c.] He thinks to ſoften the foregoing uncharitable inſinuation, by giving the afflicted father hope of his own reſtoration: but on what condition? on the condition of his ſincere repentance and humiliation. The very condition was an inſult; for it ſuppoſeth him to have continued hitherto a contumacious ſinner.

Ver. 6. *the habitation of thy righteouſneſs*] Thy reformed family. compare chap. xi. 14, 15.

Ver. 10. *Shall they not teach thee*, &c.] The ſayings of wiſe men are reſpectable. But their maxims have no authority beyond the arguments which ſupport them, in a matter of ſpeculation; or beyond the facts on which they are grounded, in a matter of experience.

[h] Chap. v. 4.

11. " Can the ſedge flouriſh, or the paper-reed,
" When Nile forgets to overflow his mead?
12. " Ere the ſcythe enter, ſee their verdure fall
" Before all herbage, the contempt of all.
13. " So the ungodly periſh: change, like this,
" Shall blaſt the profligate's deceiving bliſs."
14. Deceiving

Ver. 11. *The ruſh—the flag*] *The flag*, or *ſedge*[i], is, I apprehend, the long graſs in the meadows of the Nile: *The ruſh*[k], probably, means the famous *papyrus*, *the paper reed*; which formerly[l] grew in thoſe meadows. Theſe marſh vegetables required a great deal of water: when therefore the Nile roſe not high enough for its uſual overflow, they periſhed ſooner than any other plants. What a juſt image of tranſient proſperity is this!

can the ruſh grow, &c.] We are entertained here with a ſpecimen of the manner of conveying moral inſtructions, in the oldeſt times of the world. They couched their obſervations in pithy ſentences, or wrapped them in conciſe ſimilitudes; and caſt them into metre to fix them in the memory. Bp. Lowth mentions the words of Lamech to his two wives [m] as the oldeſt example of this kind on record.

Ver. 13. *So are the paths of all*, &c.] This is the moral, or application of the compariſon. It belongs to thoſe only, whoſe impiety and vices are notorious to all the world. Bildad, therefore, abuſeth this ſaying of the wiſe, in applying it to Job; whoſe life was irreproachable.

the hypocrite's] *the profligate man's*; ſo Mr. Heath turns it. I cannot find that the hebrew word ever ſignifies a *hypocrite*. It is here coupled with *forgetfulneſs of God*, which is a ſcriptural phraſe for impiety [n]. it means evidently an oppreſſive ruler, in chap. xxxiv. 30. *a profane ſcoffer*, in Pſ. xxxv. 16. And our tranſlators render the abſtract ſubſtantive [o] by *profaneneſs*, in Jer. xxiii. 15. where it imports a contempt of the divine threatnings, and confidence in committing the moſt immoral actions.

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[i] אחו. It is wrongly tranſlated *meadow* in Gen. xli. 2, 18.

[k] גמא. LXX. παπυρος.

[l] Dr. Shaw informs us, that there is ſcarce any of it now to be found in the country; the inhabitants having continually rooted it up for fuel. *Travels* p. 406. 4to.

[m] *Prælect.* p. 50. 8vo. [n] Pſ. x. 4. l. 22. [o] חנף.

14. Deceiving bliſs! in bitter ſhame it ends;
His prop a cobweb, which an inſect rends:
15. Vain are his labours, and his leagues are vain,
Nor leagues nor labours ſhall his houſe ſuſtain.
16, 17, To vulgar eyes a vigorous plant he ſeems,
Which throws out ſuckers by the garden ſtreams,
Verdant and gay, before the beam, awhile;
But the roots twine within a ſtony ſoil:
18. The beam ſoon ſwallows it: and, loſt from earth,
The parent ſoil denies th' inglorious birth:
19. Behold

Ver. 14. *Whoſe hope*, &c.] The proverbial citation ended with the foregoing verſe. Here begins his comment upon it, which he continues to the end of the 19th verſe. He enlargeth firſt, in this and the next verſe, on the vain hopes of theſe wicked men to perpetuate their greatneſs by powerful alliances, or by any other means whatſoever.

Ver. 16—19. *He is green*, &c.] He expatiates on their proſperity and overthrow. The metaphors are taken from a *garden plant*, perhaps a vine; which he ſubſtitutes in the place of the *marſh plants*, the better to repreſent the ſplendour of this wicked man's fortunes and his fatal cataſtrophe.

Ver. 17. *about the heap*] *about a ſpring* [p]; ſo our tranſlators turn it in Canticles iv. 12. *a ſpring ſhut up*.

the place of ſtones] In the original, *the houſe of ſtones*; which is a hebrew idiom for ſtony ground [q]. *Seeing the place of ſtones* is an animated phraſe for growing in a ſtony ſoil, as Buxtorf explains it [r].

Ver. 18. *If* [s] *he deſtroy him*, &c.] Mr. Heath juſtly refers this action to the ſun, mentioned ver. 16. The plant endureth the ſun, ſo long as the ſpring, that

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[p] *gal.* It ſignifies in the Syriac *a wave*. Vid. Syriac Teſt. James i. 6. Jude ver. 13. גלה *gullah* is a *ſpring*. Joſh. xv. 19.

[q] Thus *the houſe of thorns*, in the Syriac Teſt. Matt. xiii. 22, is *thorny ground*.

[r] Lex. Chald. Talm. vid. עי.

[s] אם *when:* So our tranſlators render it chap. vii. 4. xvii. 16.

19. Behold his fatal period. In his room,
On the ſame ſpot a foreign plant ſhall bloom.

20. Lo, God, impartial in his frown and ſmile,
Nor hates the worthy nor befriends the vile:
21. Nor thee will leave, till laughter in thy eyes
Shall ſparkle, and the hymn triumphant riſe;
22. While on thy foes he pours eternal ſhame,
O'erthrows the wicked and uproots their name.

CHAP.

that nouriſheth its roots, continueth to flow: But when that is dried by the increaſing heat, his parching beams deſtroy the plant.

I have not ſeen thee] This is a ſtrong manner of expreſſing utter abolition and abhorrence. The figure is a bold proſopopeia; but not more daring than that of Ovid, who puts a long ſpeech into the mouth of the Earth, when ſhe was burnt up by the chariot of the ſun [s].

Ver. 19. *others grow* [t]] other plants ſhall ſucceed to his place: that is, his eſtate ſhall paſs into another family. Thus the period cloſes with the ſame metaphor that began it ver. 16.

Ver. 20—22. *God will not caſt away*, &c.] This is the inference which he draws from his preceding doctrine.

Ver. 21. *Thy mouth* [u], &c.] He had begun the period, ver. 20, in the third perſon, *Behold God will not caſt away a perfect man*, &c. Such a ſudden turn of of the ſtyle to the ſecond perſon is ſpirited, and catches the attention by ſurprize; whether this addreſs to Job was ſerious or ironical: If it was ſerious, it was ſo on ſuppoſition of his becoming a righteous man: If ironical, it was a cruel inſult. As if he had ſaid, "The effect of God's regard for the upright, and deteſtation of the wicked, will be, undoubtedly, deliverance of thee from thy affliction; and reſtoration of thee to thy former proſperity."

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[s] Metamorph. lib. ii.

[t] אחר יצמחו; The Septuagint read יצמח, αλλον (Alex. MS. αλλο) ανασλασεται.

[u] *The mouth being filled with laughter* denotes that ſmile of joy which is ſpread over the countenance in ſome happy change of condition. Pſal. cxxvi. 2.

CHAP. IX.

1, 2. I know, Job anſwer'd, verily I know;
Wrong from eternal juſtice ne'er can flow:
3. How ſhould a mortal ſtand, in judgement ſtand
Adverſe to God? how anſwer each demand?
Anſwer one charge, if he, ſeverely juſt,
Tax with a thouſand faults this thing of duſt?
4. Who ſafely can a ſtrife with him prolong,
Him, wiſeſt, ſtrongeſt of the wiſe and ſtrong?
5. Rocks from their baſes leap before his frown,
He, ere they feel it, hurls the mountains down:
6. Earth

CHAP. IX.

Job was exceedingly moved at hearing his complaints and defence repreſented as contention with God, and an arraignment of his juſtice. He now purgeth himſelf from that crime, in a moſt exalted ſtrain of piety [w].

The train of his thoughts leads him to aſſert an undiſtinguiſhing diſtribution of worldly good and evil [x]: He inſtances his own caſe, in confirmation of it; falleth inſenſibly into complaint of hard meaſure from God [y]; and, at length, has the boldneſs to offer, on certain conditions, to diſpute his cauſe with God himſelf in perſon [z]. Upon this he goes into a vein of pleading exquiſitely tender [a]; and concludes with prayer, for a reſpite from his intolerable pains the little time he had to live [b].

Ver. 2. *I know it is ſo*] I know and acknowledge it to be an everlaſting truth, that *the Almighty doth not pervert juſtice* [c]. But it does not follow, that the man whom he ſhall pleaſe to afflict is *therefore* a wicked man.

Ver. 5. *Which removeth the mountains*, &c.] This and the following verſe are manifeſtly a deſcription of an earthquake. During the terrible earthquake in Jamaica,

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[w] Chap. ix. 1—21. [x] Ver. 22, 23, 24. [y] Ver. 25—31.
[z] Ver. 32—35. [a] Chap x. 1—19. [b] Ver. 20, 21, 22.
[c] As Bildad had alledged, chap. viii. 3.

6. Earth ſtaggers from her ſeat, her pillar'd frame
Trembles through terror of his dreadful name.
7. Aw'd by his thund'ring voice, the prince of day
Shuts his broad eye, and veils his golden ray:
And night's pale queen, with her attendant fires,
Beneath his ſignet in eclipſe retires.

8. King

Jamaica, 1692, the mountains were ſplit, they leaped, they moved, they fell with prodigious loud noiſes, they were thrown on heaps[d]. In the great earthquake in the Iſland of Sicily, in 1693, which deſtroyed above ſixty thouſand inhabitants, rocks were looſened and thrown down: Two very high rocks, in particular, near Ibla, with all the trees growing upon them, were by the violence of the fall quite inverted; ſo that their tops ſtood upon the ground[e].

Ver. 6. *Which ſhaketh the earth*, &c.] Theſe expreſſions ſeem to deſcribe that kind of earthquake, in which the earth vibrates alternately from right to left: whereby mountains have been ſometimes brought to meet, and claſh againſt each other[f].

Ver. 7. *Which commandeth the ſun*, &c.] He may, perhaps, here refer to that thickneſs and darkneſs of the air, which ſometimes precedes, or accompanies, an earthquake[g].

it riſeth not] *it ſhineth not*[h]. II Kings iii. 22. *The ſun ſhone upon the water.* The diſappearing of the ſun, moon, and ſtars, by reaſon of the thickneſs of the air, is a circumſtance mentioned in the account of the late eruption of mount Ætna in the year 1766[i].

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[d] *Philoſophical Tranſactions abridged*, vol. 2. p. 411, &c. [e] Ibid. vol. 7. p. 149.

[f] Chambers' Dict. *Article*, EARTHQUAKE.

[g] The night and day, preceding the earthquake in Sicily Jan. 11, the air was overſhadowed with darkneſs.

On the ſame Jan. 11. a black cloud hung like night over the magnificent city of Catanea in that iſland; preſently the city ſunk into the earth. *Philoſ. Tranſ. abridged.* vol. 2. p. 403, 406, &c.

[h] זרח *ſpargere radios.*

[i] *Univerſal Muſæum* for Auguſt 1766. p. 404.

8. King of the flood, alone the heav'ns he bends;
And in his cloudy car upon the deep deſcends:
The roaring billows threaten earth and ſky,
His wheels along the wat'ry mountains fly.
9. He form'd Arcturus and his ſons, to roll
In bright ſucceſſions round the northern pole:

The

Ver. 8. *Which ſpreadeth out the heavens*] *who boweth the heavens*[k]. The hebrew poets expreſs by this phraſe the deſcent of thoſe black heavy clouds, charged with thunder, lightning, rain, and wind, that are the prelude of a ſtorm at ſea. The ſtorm itſelf, and the power of the Deity in conducting it, are repreſented in the next member of the period.

alone] This word is not ſuperfluous, it aſſerts the unity of God, in oppoſition to polytheiſm.

the waves] *the high places*, or *heights*. Our tranſlators render it *high places* in Deut. xxxii. 13. *He made him to ride on the high places of the earth*; that is, the mountains. *The high places*, or *heights*, *of the ſea* muſt therefore mean, its billows riſing to a vaſt height in a ſtorm. The prodigious ſwell, agitation, and tumult of the ſea, during an earthquake, may be referred to here. Both the heavens and the ſea were greatly affected by the earthquake in Martinico, Aug. 13. 1766. About ten at night, we are told, the whole horizon was darkened; the wind blowing fiercely from the N. W. The clouds vomited torrents mingled with flaming ſulphur: the waves, intermingled with the clouds, daſhed upon the coaſt, and beat to pieces all the veſſels in the harbour[l].

treadeth] or, as it is rendered Habbak. iii. 15, *walketh*[m]; where it is applied to the motion of the Almighty's chariot. The magnificent image of our author is diſtinctly opened by the prophet: *Thou didſt walk through the ſea with thy horſes (the horſes of thy chariot) through the heap of great waters.*

Ver. 9. *Which maketh Arcturus*, &c.] Shepherds ſeem to have been the firſt Aſtronomers.

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[k] נטה *to bow.* So our public verſion turns it in Pſ. xviii. 9. In that pſalm, verſes 7—15 deſcribe at large the ſcene which is drawn in miniature by our author in this 8th verſe.

[l] *Martinico Gazette*, Aug. 21, 1766.

[m] דרך. It may denote a very rapid progreſſive motion, as well as the verb הלך in Pſ. civ. 3. *who walketh upon the wings of the wind.*

The vernal Pleiades his will perform,
And ſtern Orion wakes his wintry ſtorm:
While, far below, the ſouthern heav'n proclaims
His glory ſparkling in ten thouſand flames.

10. Wonders by him, and mighty deeds are wrought,
Beyond all number, and above all thought.

11. He

Aſtronomers. The paſtoral life of the Arabs led them very early to obſerve the riſing and ſetting of the ſtars, in relation to the changes of weather that enſued [n]. The heat of their climate obliged them to feed their flocks by night: and the clearneſs and beauty of their nocturnal ſky drew their attention and admiration [o].

Arcturus [p], *Orion* [q], *and Pleiades* [r].] It is uncertain whether the firſt, *Arcturus*, was any particular conſtellation, or the north pole with its ſurrounding luminaries, or the whole northern hemiſphere. The next, *Orion*, probably means, in general, the ſtars which riſe in winter: and the laſt, thoſe which uſher in the ſpring. chap. xxxviii. 31. *Canſt thou bind the ſweet influences of Pleiades? or looſe the bands of Orion.*

The chambers of the South] the ſouthern hemiſphere [s].

Ver. 10. *Which doeth great things*, &c.] Eliphaz had produced this ſublime character of the ſupreme Being [t], as a ground of truſt in him in the moſt diſtreſſing ſituations. Job's view, in repeating it, is, to ſhew that his afflictions ought not to be laid to *the juſtice* of God; but to be ranked among thoſe acts of his providence, which confound all our reaſonings. He, accordingly, ſubjoineth his own caſe as an inſtance of that kind; as well as a further argument, that he would not dare to contend with ſuch a power.

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[n] Pocock. *Specim. hiſt. Arab.* p. 7.

[o] Dr. Shaw tells us, that the ſky in Arabia Petræa is uſually clear. *Travels*, p. 438. 4to.

[p] עש. [q] כסיל. [r] בימה. See *the Commentary* of the learned Schultens; and Clodii *Lex. Heb. Select.*

[s] חדר. It ſignifies properly, in hebrew, the moſt interior and private rooms in a houſe, Exod. vii. 28. Judges iii. 24. II Chron. xxii. 11. Prov. xxiv. 4. In Arabic, אנחראר denotes the under part of a wheel. Golii *Gram. Arab.* p. 269.

[t] Chap. v. 9.

11. He ſmote me, like a whirlwind in his courſe;
Himſelf unſeen, but terrible his force:
Again he ſmote; loſt in a boundleſs maze,
My reaſon toils in vain t' explore his ways:
12. He ſeiz'd; who wreſts the ſeizure from his hand?
Or, "wherefore was the deed," who dares demand?
13. God's formidable wrath will ne'er ſubſide,
Till down he tread the banded pow'rs of pride.

14. I, then, ſhall I againſt a Pow'r ſo great
Preſume to riſe, and ſtudy bold debate?
15. My cauſe, though juſt, I never would defend
Were he the plaintiff, but a ſuppliant bend:

16. Or

Ver. 11, 12. *Lo, he goeth*, &c.] I think, the tranſlation of theſe two verſes ſhould have been as follows;

Ver. 11. *Lo, he fell upon*[u] *me; but I ſaw him not:*
He ſtrook[w] *me alſo, but I underſtood him not.*
Behold, He ſeized[x]*; who can make him reſtore*[y]*?*
Who ſhall ſay unto him, what haſt thou done?

He referreth to the ſuddeneſs and violence of his overthrow.

Ver. 13. *the proud helpers*] In the hebrew, *the helpers of pride*[z]. The proudeſt and moſt powerful combinations againſt the ſchemes of Providence can avail nothing.

Ver. 15. *Whom though I were*, &c.] *whom, though I am righteous*[a]*, I will not anſwer.*

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[u] יעבר עלי. It ſhould have been rendred by our tranſlators *to fall upon*, in Zech. ix. 8.

[w] יחלף tranſlated *to ſtrike through*, Judges v. 26. and Job xx. 24.

[x] יחטף ſee Judges xxi. 21. where it is engliſhed, *to catch.*

[y] יפ ישיבנו *who ſhall cauſe him to return?* ſc. with the ſpoil.

[z] *rahab.* Symmachus turns it by αλαζονεια *inſolence.* The ſeptuagint never, I think, tranſlates this word as a proper name.

[a] צדקתי tranſlated *to be juſt* in ver. 2. See Prov. xviii. 17.

16. Or ſhould I bring the hardy action, he
Humble his greatneſs in reſponſive plea;
I never would believe my voice had found
17, 18. Audience of him; who ſmote me to the ground
With tempeſt unprovok'd; and urges ſtill,
Not ſuff'ring me to breathe, with ſharpeſt ill.

19. Can

anſwer. Although I have a good cauſe, and know myſelf to be innocent of wickedneſs; I will not put in my defence againſt him.

to my judge] *to my adverſary* [b]. Mr. Heath. The hebrew word, in a different conjugation, is turned *to plead together*, in Iſaiah xliii. 26. where it means the parts both of plaintiff and defendant. *Let us plead together: declare thou, that thou mayeſt be juſtified.* It ſeems here to ſignify *to go to law*, to bring an action againſt another.

Ver. 16. *If I had called*, &c.] If I *ſhould call* [c], *and he ſhould anſwer me.* The judicial ſtyle is ſtill carried on. *To call* evidently importeth here the action of the plaintiff; and to *anſwer*, the part of the defendant.

that he had hearkened, &c.] that he would give a favourable hearing to my plea. To ſtand on my defence would provoke that power, which hath already, without any provocation, done ſuch terrible things unto me; as it follows in the next verſe.

Ver. 17. *he breaketh me*, &c.] He refers to his paſt calamities, and their effect in his preſent ſufferings.

without cauſe] This, methinks, is juſtifying himſelf in pretty ſtrong terms; not very conſiſtently with what he had been ſaying juſt before. But, as the judicious Michaelis obſerves [d], He muſt be a trifler of a poet, who would repreſent a man in the diſtreſſes of deſpair always talking conſiſtently.

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[b] משפטי *in jus eunti mecum*, as Cocceius tranſlateth it. Schultens remarks, that it is in the form of the third conjugation of the Arabians; which expreſſeth a reciprocal action between two perſons. See his *Commentary*.

[c] קרא It anſwers to the Greek law-terms προσκαλεμαι and καλειν, which ſignify to *cite* an adverſary before the proper magiſtrate. Vid. Potter's *Archæl.* vol. i. p. 114.

[d] Not. in Prælect. Lowthi. p. 206. 8vo.

19. Can force avail? th' Almighty ſhakes the rod:
Can juſtice? who ſhall be the judge of God?
20. Though juſt my cauſe, ev'n innocence muſt wear
A bluſh before him, if diſputing there:
With him diſputing, virtue's plea is vain;
The plea itſelf the pleader will arraign.
21. My heart, and ſurely my own heart I know,
Tells me I'm upright; yet my portion 's woe:
Woe is my portion, in ſevere degree,
And life is made a heavy load to me.

22. From

Ver. 19. *If I ſpeak of ſtrength*, &c.] Here he repreſents the peculiar hardſhip of his caſe; in that he had to do with an adverſary, againſt whom it was impoſſible to vindicate himſelf although ever ſo innocent. Even to plead his innocence, in conteſt with God, would be criminal; as he complains in the next verſe:

Though I am righteous[e], *my own mouth would condemn me:*
Though I am upright[f], *it would prove me perverſe.*

Ver. 21. *Though I were*, &c.] *I am upright: do I not know myſelf*[g]? yet *I loath*[h] *my life.* Though my own heart witneſſeth to my integrity, I am, notwithſtanding, made ſo miſerable that I am weary of my life.

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[e] אצדק ſo in ver. 15. *though I am righteous*; and ver. 2. *how ſhould man be juſt*, or *righteous, againſt God.* When this verb ſignifies *to juſtify*, it is in the conjugation *pihel*, or in *hiphil.*

[f] תם *upright.* it ſtands oppoſed to *wicked* ver. 22. See Prov. x. 9. *he that walketh uprightly, walketh ſurely.*

[g] לא ארע נפשי omiſſion of the interrogative ה is very common. Vid. Noldium.

נפש with the affixes forms the reciprocal pronoun *ſelf, myſelf, thyſelf, himſelf*, &c. in Hebrew, Syriac, and Arabic. See Job xviii. 4. Jer. li. 14. Teſtament. Syr. in Matt. iv. 6. Schaaf's Lex. Syr. and Pocock. Carm. Tograi p. 230.

[h] אמאם rendred chap. vii. 5. *is become loathſom.* Its primary idea, in Arabic, is, *contabeſcere ulceratus:* thence the ſecondary ideas, *loathſomneſs, contempt*, and *abhorrence.* Vid. Schultens' *Comm.* p. 199, 207.

22. From this ſtrange fact I argue; that he blends
Righteous and wicked when his ſcourge he ſends:
23. War, plague, and earthquake, with inſulting ſweep,
Th' unguilty in the mingling carnage heap:
24. Earth to the tyrant's fury is reſign'd;
To ſhame, the princely fathers of mankind.

Is

Ver. 22. *This is one thing*, &c.] *This is a ſtrange thing*[f]; that I, an innocent man, am forced to abhor my life: *therefore I ſaid*, within myſelf[g], *he deſtroyeth the upright and the wicked.* he concluded from his own caſe, that *all things come alike to all: there is one event to the righteous and to the wicked.* Thus he introduceth, very naturally, the doctrine of an *unequal providence*, which he afterwards ſupporteth at large[h].

Ver. 23. *If the ſcourge*, &c.] *If the ſcourge ſlay ſuddenly, it will laugh at the trial of the innocent.* By the *ſcourge* is meant public calamities, war[i], for inſtance, peſtilence, &c. which, involving all characters in one common deſtruction, are ſaid, by a noble perſonifying figure, to *laugh* at the ſufferings of the innocent.

Ver. 24. *the judges*, &c.] Theſe being in contraſt here with the *wicked* (that is a tyrannical ruler[k]) muſt mean good governors; who adminiſter juſtice impartially to all. Thus *a man*[l] ſignifies one who has the virtues proper to the male ſex; *a woman*[l], one who is adorned with the qualities becoming the fair ſex: And a *king*[m] is a king indeed, who acteth worthy of his royal dignity. Of theſe good rulers he ſays, God *covereth their faces*[n]; that is, God treats them as condemned malefactors, overwhelming them in calamities, diſgrace, and ruin; himſelf being one example of this melancholy truth.

If

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[f] אחת *unicum*, a ſingular thing; which is without a parallel, for difficulty of ſolution. Vid. Pocock. in *Carm. Tograi* p. 204.

[g] Chap. xxix. 18. and ver. 27. of this ninth chap.

[h] Chap. xii. xxi. xxiv.

[i] Iſaiah xxviii. 18.

[k] רשע it ſignifies *a doer of wrong* in Exod. ii. 13. In the book of Job, it generally means *an oppreſſor*, or *tyrant*.

[l] Eccleſ. vii. 28. See alſo, Prov. xviii. 22.

[m] Prov. xvi. 10.

[n] II Sam. xv. 30. Eſther vii. 8. Jer. xiv. 3. Iſaiah xxii. 17. Micah iii. 7. Mark xiv. 65.

Is this not providence? if not, diſcloſe
From whom ſuch intricate confuſion grows.

25. My days have ſpeeded with a courier's haſte,
A glance at pleaſure, not allow'd to taſte;
26. Swift as a ruſh-boat down the ſwelling Nile,
Swift as an eagle darts upon his ſpoil.
27. If ſweet hope whiſper, "thy lamenting tongue
"The ſtyle of ſorrow ſhall forget ere long;
"Thy

If not, &c.] If it be not God, who doeth theſe ſtrange things; where and who is the perſon who doeth them [p]?

Ver. 25. *Now my days*, &c.] His own unhappy ſtate being an inſtance of that inequality, in the diſtribution of good and evil, which he had been aſſerting; he naturally falls into a deſcription of his miſerable ſituation.

are ſwifter, &c.] *my days have been ſwifter*, &c. *they have fled away: they have not ſeen good.* Time and enjoyment that are ſucceeded by great miſery, appear as an inſtant that is paſt. This is what he repreſents by three expreſſive images of celerity, which riſe one above the other in beautiful gradation.

Ver. 26. *the ſwift ſhips*] in the hebrew, *ſhips of cane* [q]; probably thoſe light veſſels, made of the papyrus, which the Egyptians uſed on the Nile [r].

Ver. 27. *If I ſay*, &c.] *When* [s] *I ſay* (within myſelf) *I ſhall leave off my countenance* (this ſad countenance) *and ſhall look chearful* [t]. He endeavoured ſometimes to raiſe in himſelf a pleaſing hope of deliverance from his afflictions: But the number and circumſtances of them bore down his courage, and ſunk him in deſpair; as he laments in the following verſe. Compare Jerem. viii. 18.

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[p] LXX. ει δε μη αυτος εστι, τις εστιν; *If it is not He, who is it?*

[q] אניות אבה which Schultens tranſlates *naves papyraceæ:* For אבה ſignifies, in Arabic, *reeds*, and *a place where the papyrus grows*; as he proves from the Arabian Lexicographers. Vid. his *Comment.*

[r] Such, no doubt, were the *veſſels of bulruſhes* in Iſaiah xviii 2. See Shaw's *Travels* p. 437. 4to.

[s] אם *when.* Vid. Noldium.

[t] אבליגה. Schultens, in his *Origines Hebrææ*, has proved, that it ſignifies, in Arabic, *to ſhine out again*, as the ſun after it hath been clouded. It alſo means, in the 1ſt conjugation, *illuxit aurora*; and in the 2d, *lætitiâ perfudit.* Vid. Caſtell. *Lex. Hept.*

" Thy brow remove its cloudy veil, like morn,
" And placid ſmile thy open face adorn;
28. Then all my ſuff'rings riſe; I ſink with fear,
Deſpairing thy abſolving voice to hear.

29. Yes, I am wicked —— wherefore waſte I time,
In fruitleſs labour to diſprove my crime?
30. Unſully'd as if waſh'd in melted ſnow,
Theſe harmleſs hands I never bluſh'd to ſhow:
31. Yet drown'd in mire by thee I'm ſo impure,
Not my own garments will my touch endure.

32. Is

Ver. 28. *Thou wilt not hold me*, &c.] *Thou wilt not declare me innocent*[t], by removing my afflictions; which have fixed upon me the imputation of guilt. He had not the leaſt expectation that God would appear at the cloſe of this debate to vindicate his innocence.

Ver. 29. *If I be wicked*] *If* is inſerted by our tranſlators. The hebrew is, *I am wicked.* I muſt paſs for a wicked perſon: I am treated as ſuch by God, and condemned by men. All my labour, therefore, to clear myſelf will be to no purpoſe. He uttered this ſentiment with a deep ſigh, and not without indignation.

Ver. 30, 31. *If I waſh*, &c.] *When I had waſhed myſelf with ſnow water; and made my hands clean in purity*[u]: *Then thou didſt plunge me in a ditch, ſo that mine own clothes abhor me*[w]. By *waſhing himſelf*, &c. and *making his hands clean*, &c.

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[t] תנקני it is equivalent to הצדיק *to juſtify, to acquit.* Exod xxxiv. 7. *that will by no means clear* the guilty.

[u] בר *purity*, or *pureneſs*, as in chap. xxii. 30. *it is delivered by the pureneſs of thine hands.* Compare Pſal. xxvi. 6.

[w] תעבוני . . . תטבלני. That learned and ingenious Critic Michaelis remarks; that in the ancient ſtate of the hebrew tongue, both the future and preterite of its verbs were, probably, aoriſts, and were uſed, like the Greek aoriſts, for the paſt, preſent, and future times. *Not. in Prælect.* p. 78, 79. 8vo.

32. Is he a man my fellow? can we meet,
Parties in doubtful ſtrife, at judgement's ſeat?
33. Who ſhall, as arbiter, between us ſtand,
To lay on both his reprehenſive hand?

34. Let

&c. he aſſerts the purity of his heart and innocence of his life. Thus Zophar underſtood him "*Thou haſt ſaid my virtue is pure, and I am clean in thine eyes.*" The Pſalmiſt alſo expreſſeth his own integrity, in terms ſomewhat ſimilar; *I have cleanſed my heart in vain, and waſhed my hands in innocency.*

Then *thou didſt plunge me*, &c.] The meaning is, that his calamities cauſed him to be looked upon, by his intimate friends, as an abominable wretch, ſmitten of God and accurſed. No proteſtations of innocence, no appeals, no defence whatever could overcome that prejudice againſt him.

mine own clothes, &c.] This circumſtance is added, I imagine, as a heightning of the image of impurity; to repreſent more ſtrongly the infamy, with which his character was blackened by his overthrow.

Ver. 32, 33. *For he is not*, &c.] In theſe verſes he aſſigns another reaſon, why he laboured in vain to clear his innocence: in his caſe there could not be a third perſon, to ſit as judge between him and his great adverſary God.

we ſhould come together, &c.] that is, come together to a tryal[x] of our cauſe.

a dayſman] Our Author's word doth not ſignify an umpire, but an authoriſed judge[y]. It has this meaning, I apprehend, in Amos v. 10. where it is engliſhed, *him that rebuketh: They hate him that rebuketh in the gate*, that is, the court of juſtice. compare Prov. xxiv. 23—25.

that

Thus in Deut. xxxii. 10. the hebrew futures are turned juſtly in the paſt time, *He found, he led, he inſtructed*, &c. And in Job v. 7. the hebrew future is engliſhed in the preſent tenſe, *Man is born to ſorrow.*

[x] This is what the Greeks expreſſed by εισαγειν την δικην εις το δικαστηριον *to enter the cauſe into the court.* Potter's *Archæl.* vol. i. p. 113, 116.

משפט is (1) the cauſe to be tried, ch. xxxiv. 4. (2) the trial itſelf, Prov. xviii. 17. Job ix. 32. (3) the ſentence paſſed, Job xxxvi. 17. where, and in many other paſſages of Scripture, it implies the execution of the ſentence.

[y] מוכיח In Prov. xxiv. 25. it is engliſhed *to rebuke*, viz. in a court of juſtice, by paſſing a juſt ſentence on the guilty. For it is oppoſed to acquitting the wicked ver. 24. *He that ſaith unto the wicked, thou art righteous*, &c. *But to them that rebuke him* (למוכיחים) &c.

34. Let him remove his rod, nor let the blaze
Of Godhead ſtun me with its dreadful rays;
35. Then fearleſs I would plead: but thus diſtreſt,
All is confuſion in my guiltleſs breaſt.

CHAP. X.

Ver. 1. Sick, ſick of living, my complaint I'll looſe,
I will the anguiſh of my ſoul effuſe;

2. Will

that might lay his hand, &c.] The laying the hand on both parties implies coercive power to inforce the execution of his decrees. This no one could have over the Almighty: it was therefore vain to contend with him. *Mr. Heath.*

Ver. 34, 35. *Let him*, &c.] He doubts not but that he ſhould be able to prove his innocence to God himſelf, provided he could debate the matter with him on equal terms. But alas! how ſoon hath he forgotten that worthy and devout reſolution which he declared ver. 15.

his rod—his fear] by the *rod* he means his preſent afflictions; and by *his fear*, the tremendous circumſtances uſually attending the appearance of the Divinity.

it is not ſo with me] Mr. Heath turns it, *I am not ſufficient*[x] *maſter of myſelf*[y]. He was all in confuſion: his pains and apprehenſions deprived him of ſelf-command.

CHAP. X.

Ver. 1. *I will leave my complaint*, &c.] In a freer verſion it would be, *I will let my complaint have dominion over me*[z]; that is, I will not reſtrain it, but give it full liberty. The ſentiment is the ſame as in chap. vii. 11. *Therefore I will not refrain my mouth*, &c.

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[x] כן *ſatis.* So Noldius underſtands it in Judges xxi. 14. *They found enow for them.* Crinſoz renders it, in the verſe before us, *dans l'etat où je me trouve—in my preſent condition.*

[y] עמדי *penes me, in my own power*, poſſeſſed of myſelf. Crinſoz, *je ne ſuis point à moi-même.* Vid. Noldium, p. 742.

[z] אעזבה עלי. The verb עזב ſignifies, as Schultens remarks, *to let go free*; in the proverbial phraſe עצור ועזוב *he that is ſhut up, and he that is let go free.* The prepoſition על importeth *dominion*, in Gen. ix. 2. xxxvii. 8. Vid. Noldium.

2. Will ſay to God, condemn not me untry'd;
Ah! why from me my accuſation hide?
3. Canſt thou by arbitrary will be led?
Lay guilt's demerit on the guiltleſs head?
Hate thy own workmanſhip? and dart thy ray
On daring ſinners, who blaſpheme thy ſway?
4. Is man's groſs eye, and partial viſion, thine?
Live human paſſions in the mind divine?

5. Is

Ver. 2. *Shew me wherefore*, &c.] It ſeems evident from theſe expreſſions, and from what follows, that he wiſhed not to refer the diſpute between him and his three friends to God; but to argue his cauſe *with* God himſelf. He wanted to know, what God had to lay to his charge; that he might put in his anſwer to it.

Ver. 3. *Is it good*, &c.] He argues here from the honour and intereſt of religion. To treat him as a wicked man, who had led an innocent life, was giving reputation to the principles of infidels who deny a providence.

Ver. 4—7. *Haſt thou*, &c.] The origin of our knowledge is from ſenſation. we judge by appearances. ſenſual paſſions biaſs our judgement. human life is ſhort. we are obliged to ſtudy characters, in order to know them: and are prone to uſe violent means, to force confeſſion from ſuſpected perſons. But none of theſe imperfections can belong to an Eternal Being. God, therefore, had no need of ſuch methods to diſcover, whether Job was a wicked man. This is the argument in theſe verſes.

Ver. 8. *Thine hands have made*[a] *me*, &c.] His argument now is; that it looks like caprice, to beſtow great ſkill and labour on a work, and then, on a ſudden and without juſt cauſe, daſh it in pieces. This is what he meant alſo in ver. 3. *is it good . . . . that thou ſhouldeſt deſpiſe* (hate) *the work of thine hands?*

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[a] עצבוני. This verb ſignifies in Syriac, *conſtringere, to tie together:* which alſo is its primary notion in Arabic, in which language, Schultens informs us, it is uſed particularly of the contexture of the human body. The word *together* expreſſeth the conjunction of the parts when tied: the words *round about* denote the univerſal exactneſs of the work: and the word *faſhioned* conveys the idea of a thing compleatly framed.

5. Is thy exiſtence like a mortal's ſpan?
Are thy years bounded, as the years of man?
6. That time and torture muſt to thee reveal
Suſpected treaſon, which my wiles conceal.
7. Thy knowledge clears me; yet thy boundleſs might,
By none evaded or by force or flight,
8. Deſtroys my frame; which thy own matchleſs art
Faſhion'd with curious ties of part to part.
9. Remember, O remember, that like clay
Whoſe ſhapes the workman's plaſtic will obey,
My form thou mouldedſt from its earthy grain;
And thou wilt crumble me to earth again.
10. O think of thoſe kind moments, when began
Thy hands to ſketch the rudimental man;
Curdled the milky drop, my limbs defin'd,
11. With fleſh and ſkin my tender ſubſtance lin'd,
With ſinews brac'd, and fenc'd with ſolid bone:
12. Compacted thus, to natal vigour grown,

Thy

Ver. 9. *Remember*, &c.] Here he pleads the common mortality. He muſt ſoon die, as all other men; what occaſion then for ſo much torture to diſpatch him?

Ver. 10, 11. *Haſt thou not poured me*, &c.] Does not this beautiful deſcription, of the origin and formation of the human body, exactly agree with anatomy? Can the modern diſcoveries in that ſcience qualify a good poet to give a more juſt account of the principles of an embryo; and of the ſeveral ſtages of its growth to a perfect fœtus? Was not our Author, and Job himſelf, indebted to the Egyptians for their anatomical knowledge?

Ver. 12. *my ſpirit*] *my breath*. ſo our tranſlators turn it, in Chap. xii. 10. xvii. 1. The argument, in this and the foregoing verſe, is taken from God's creat-

Thy care educ'd me, and thy favour crown'd;
And ſtill thy pow'r upholds on living ground.
13. Yet, well I know, the ſecret of thy mind
Theſe evils, in reſerve, for me deſign'd;
14. Reſolv'd to follow me with watchful eyes,
Each ſin to notice, and each ſin chaſtiſe:
15. If wicked, the predeſtin'd woe comes down;
Righteous, I droop beneath thy fatal frown,
Full of confuſion, and o'erwhelm'd with ſcorn,
By all beholders, as a wretch forlorn.

16. Chac'd

ing and providential goodneſs towards him; as not being conſiſtent with his preſent treatment of him, which he deſcribeth with too great liberty of ſpeech. ver. 13—17.

Ver. 13. *And theſe things*, &c.] *Yet theſe things thou didſt treaſure up*[b], &c. Here he ſinneth with his lips and chargeth God fooliſhly. By *theſe things* he means his calamities: and inſinuates, that God had given him being with a ſecret purpoſe to make him miſerable; and advanced him ſo high to render his fall more terrible.

this is with thee] a phraſe, which denotes the ſecret decree of God chap. xxiii. 14.

Ver. 14—17. *If I ſin*, &c.] This is harſh language. He accuſeth the divine government of extreme rigour. He alſo complaineth, that his piety had been of no benefit to him; and that, notwithſtanding his humanity and juſtice, he was purſued by God to deſtruction, as though he had been ſome lion-like tyrant. I believe, Elihu had his eye particularly on this obnoxious paſſage. chap. xxxv. 2, 3.

Ver. 15. *And if I be righteous*, &c.] *though*[c] *I am righteous I cannot lift up my head*, &c.

therefore

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[b] צפנת *thou didſt lay up* (or treaſure up) as in chap. xxi. 19. Prov. x. 14.

[c] ו *though*, as in Ruth ii. 13. Vid. Noldium.

16. Chac'd like a lion, hotly chac'd by thee,
Thy plagues, ſtupendous plagues, were heap'd on me:
17. Jav'lins, on jav'lins hurl'd, the war renew,
And woes ſucceeding woes my life purſue.

18. Why

therefore ſee thou, &c.] If, with the ingenious Mr. Peters [d], we join to this clauſe the word which begins the next verſe (rendred *for it increaſeth*) the tranſlation will come out eaſy and clear, as follows;

And the ſpectator [e] *of my affliction alſo inſulteth* [f].

In theſe words he complains of the groſs affronts put upon him, eſpecially by his three friends; in treating him as a wicked man on account of his affliction.

Ver. 16. *as a fierce lion*] that is, as though I were a fierce lion. compare chap. iv. 10. The alluſion, in this and the following verſe, is to that manner of hunting the lion, wherein the hunters, armed with ſpears and javelins, formed themſelves in a ring about the beaſt; and threw their weapons at him one after another. By this image Job repreſents, in lively colours, the violent and rapid ſucceſſion of his calamities.

And again, &c.] Mr Heath's tranſlation is, *thou even repeateſt thy wondrous ſtrokes upon me.*

Ver. 17. *Thou reneweſt thy witneſſes*, &c.] What have witneſſes to do in the hunting of the lion? Our Author's word may be tranſlated *weapons*, or *attacks*, or *troops* [g]. in any of theſe ways of turning it, the alluſion to the chace will be preſerved.

Changes

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[d] *Critical Diſſert.* p. 200. 4to.

[e] רְאֵה *ſpectator*; a noun ſubſtantive in the regimen ſtate, from the root ראה *to ſee.*

[f] ויגאה the ו may be redundant, or be rendred *alſo*. Vid. Noldium. The verb is turned by the LXX. in Jer. xlviii. 29. *(Francfort edition)* by ὑβρίζω *contumelia afficio*. Our tranſlators there engliſh it, *he is proud.*

[g] עדים The Syriac interpreter turns it here by זינין *weapons of war* (ſee Teſt. Syr. Joh. xviii. 3.) and the verb, in Arabic, ſignifies *ornare*. This very noun is uſed for *ornaments* in Ezek. xvi. 7. as Schultens remarks: it there indeed means *female ornaments*. but it is a general term for whatever is called *ornament*. armour and weapons are the dreſs of a warrior. In Arabic the noun alſo ſignifies *attack*; and *a body of men ruſhing to the attack*. Vid. Caſtell. *Lex. Hept.*

18. Why did I breathe? O happy I had been,
Had I this world of ſorrow never ſeen!
19. A being, and no being; from the womb
Hurry'd in midnight ſilence to the tomb.
20. Ah! 'tis a little, which of life remains;
O ſpare that little, O remove my pains:
21. Ere, never to return, my foot deſcends
To realms where death his horrid ſhade extends:
22. Realms, which in ſhades of doleſome darkneſs lie;
Cold denſe obſcurity, without a ſky;
Without a twinkling ſtar, and where the light
Is one eternal noon of diſmal night.

CHAP.

Changes and *war*] that is, *changes of war*; or ſucceſſions[h] of war. he means the war of the chace carried on by repeated attacks.

Thou reneweſt] The hebrew word does not ſeem to denote *iteration* here; but rather, as the learned Schultens remarks, the producing ſomewhat new, ſomewhat never done before. ſee Iſaiah xliii. 19. Such were Job's calamities, taken in all their circumſtances. Never before was a perſon of his exemplary life ſo overthrown.

Ver. 20. *that I may take comfort*] *that I may look chearful*[i]. it is the ſame word that we met with chap. ix. 27. ſee the note there.

Ver. 21, 22. *Before I go*, &c.] The original of this gloomy picture, drawn in the deepeſt ſhades of horror, is, I ſhould think, the ſubterraneous chambers of the ſepulchral grottos. But if theſe verſes are a deſcription of *Sheôl*, as the learned

[h] חליפות The learned Profeſſor Chappelow has obſerved, that it is rendred *courſes* in I Kings v. 14. where it is uſed of Solomon's workmen, who wrought in Lebanon by turns, or in ſucceſſions, ten thouſand a month.

[i] Aquila tranſlates it μειδιαω *to ſmile*. Vid. Trommii *Concordant.* ſub voce διαιρω. See alſo Schultens' *Origines Hebr.* vol. i. p. 43.

CHAP. XI.

1, 2. Zophar, inflam'd, replies: Is noiſe defence?
Artful harangue a proof of innocence?

3. Shall

learned Windet[k] underſtands them, Job muſt have entertained as melancholy an idea of that world of ghoſts as the heathens had of the realms of Pluto.

——————————— pigro ſedet
Nox atra mundo. Cuncta mærore horrida:
Ipſaque morte pejor eſt mortis locus.

Hercules Furens. ver. 704.

Gloomy night dwells in that motionleſs world. A melancholy horror ſpreadeth over all: and the habitation of death is worſe than death itſelf.

Ver. 22. *without any order*] Mr. Heath renders it, *where there are no conſtellations*[l].

triſtes ſine ſole domos——
diſmal habitations that have no light.

CHAP. XI.

It is too much the practice of diſputants, to paſs over, in ſilence, ſuch arguments of an adverſary as they are not able to anſwer: Inſtead of defence, they fly into a paſſion, and pour out illiberal abuſe. Zophar's reply is in that caſt. He ſeems to have been more iraſcible and vehement than the others. The ſentiment he utters in ver. 5, 6. diſcovers his ferocity: He there wiſheth, that God would indeed appear; to let this unhappy man know, that his ſufferings were not the half of what he deſerved.

He takes not the leaſt notice of Job's aſſertion of an unequal providence[m]; becauſe he could not diſprove it. He anſwers only, and with much virulence, to Job's aſſeverations of his innocence[n]; and to his queſtioning God about the reaſon of his afflictions[o]. The remainder of his diſcourſe[p] is an exhortation to repentance, with large promiſes if he obeyed; and concludes with a ſevere threatning, if he continued obſtinate.

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[k] *De ſtatu vitâ defunctorum*, p. 12.

[l] סהרים tranſlated by the LXX. φεγγος *light*. It has, in Arabic, the ſignification of *dazzling*. Vid. Caſtell. *Lex. Hept.* and Schultens' *Comment.*

[m] Chap. ix. 22—24. [n] Ver. 2, 3, 4. [o] Ver. 5—12. [p] Ver. 13—20.

3. Shall vain boaſts ſilence us? no ſpeaker riſe?
No honeſt tongue thy inſolence chaſtiſe?
4. Thy boldneſs clamours to the throne divine,
"Pure is my conſcience, ſpotleſs virtue mine."
5. O would th' Almighty, to thy wiſh, appear!
Expoſe thy guilt, and thunder in thy ear
6. Vengeance, that wiſdom from our world conceals,
Double the worſt which here the ſinner feels:
Taught then, that juſtice hath requir'd, as yet,
Not half the value of thy penal debt.

7. Wouldſt

Ver. 3. *thy lies*] *Thy falſe boaſts* [q]. It hath plainly this acceptation in Jeremiah xlviii. 29, 30.

Ver. 4. *my doctrine*] Job had ſaid nothing about the purity of his doctrine. This idea, therefore, is impertinent here. Mr. Crinſoz turns it, *my conſcience*; and the ſeptuagint, *my works*. either of which verſions will agree with the import of the hebrew word [r].

I am clean, &c.] He refers to theſe expreſſions; *I am righteous—I am upright—when I had waſhed myſelf in ſnow-water, and made my hands clean in purity—Thou knoweſt that I am not wicked* [s].

Ver. 5. *O that God would ſpeak*, &c.] This is a bitter reflection on Job's preſumptuous wiſh to debate his cauſe with God himſelf. Chap. ix. 34, 35. x. 2.

Ver. 6. *And that he would ſhew thee*, &c.] This is a very obſcure paſſage, I have met with no ſatisfactory explanation of it. One thing however ſeems clear, namely, that

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[q] בדיך the verb carries in it the idea of *falſhood* and *forgery*; and is engliſhed *to feign*, in Nehem. vi. 8.

[r] לקחי In Arabic לקחח ſignifies *the mind*, impregnated with excellent principles and bringing forth the noble fruits of virtue. It is a metaphor from the meal of the male palm tree; which being ſprinkled upon the opening cluſters of the female, fecundates them, and renders the dates ſweet and flavourous. Vid. Caſtell. *Lex. Hept.* Schultens' *Comment.* and Shaw's *Travels*, p. 141. 4to.

[s] Chap. ix. 15, 21, 30. x. 7.

7. Wouldſt thou th' Eternal with thy line explore?
Fathom almighty thought, and find its ſhore?
8. Go, mete heav'n's height, the depth of Hades ſound,
9. Span the wide earth, and reach o'er ocean's bound.
10. He ſmites, impriſons, executes: what tongue
Shall dare to mutter, "haſt thou done no wrong?"
11. He

that the ſubject treated here, and to the end of verſe 12, is *divine puniſhments*. By *Wiſdom*, therefore, I underſtand the counſels of God, that fix the kind and meaſure of his puniſhments: by *the ſecrets of wiſdom*, his puniſhments in a future world, which are a ſecret to us at preſent. Thoſe future puniſhments are declared to be *double to that which is*[t]: that is, they are far more ſevere and terrible than any ſufferings of ſinners in the preſent ſtate. Hence he would have Job to learn, that what he now ſuffered was leſs than his iniquity deſerved.

Ver. 7. *Canſt thou*, &c.] He now takes him in hand for his preſumptuous queſtioning of God about his ways[u]. The judgements of God, he tells him, are as inſcrutable in their reaſons and the full extent of their deſigns; as they are rapid and irreſiſtable in their execution[w]. It is ſufficient for us to know, that he puniſheth men for their ſins; and that, in puniſhing, he aims to cure their pride, and to break their intractable ſpirits to his yoke[x].

Ver. 8. *It is as high*, &c.] When we cannot comprehend a thing; we ſay it is beyond our reach, or it is too high or too deep for us. But in what a noble manner does Zophar here expreſs ſuch an impoſſibility! How much ſuperior is the language of poetry to common proſe[y]!

hell] *Sheôl*, the world of the dead. If *hell* meaneth here the place of puniſhment, it is a tranſlation of *Sheôl* as inadequate, as *the grave* by which it is rendered in chap. vii. 9. See the APPENDIX. *Numb.* II.

Ver. 10. *If he cut off, and ſhut up, and gather together*] The firſt of theſe expreſſions,

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[t] תושיה *id quod extat, that which is.* The Septuagint renders it, τα κατα σε, *thy things*; that is, thy ſufferings. See Dr. Scott's excellent *Notes on the Goſpel of St. Matthew*, p. 2.

[u] Chap. iii. 11, 12, 20, 23. vii. 12—21. x. 2, 18.

[w] Ver. 7—10. [x] Ver. 11, 12.

[y] Bp. Lowth produces this paſſage as an example of the grand manner in which the hebrew poets ſpeak of the attributes of God, abſolutely conſidered, without particular mention of the operations and effects that flow from them. See his fine obſervations in the *Prælectiones*, p. 197, &c. 8vo.

11. He knows impoſtors: ſhall he not requite
The ſin clandeſtine, acted in his ſight?
12. That fools may be reclaim'd, ſound ſenſe ſupply'd
To fill the void of ignorance and pride;
And natures as the Zebra's colt untam'd,
Subdu'd by reaſon, into men be fram'd.

13. Thou,

preſſions, *he cut off* (or rather, he ſmite[y]) ſignifies the apprehenſion of the criminal, by ſome calamity which divine juſtice inflicts upon him.

The next phraſe, *ſhut up*[z], denotes the effect of the ſtroke; he becomes the priſoner of providence.

The laſt, *gather together* (or rather, gather *an aſſembly*[a]) expreſſeth the execution. It is an alluſion to the cuſtom of aſſembling the people, to be witneſſes and aſſiſtants at the execution of a notorious offender. The meaning here is, that God makes a public example of great ſinners; by the ſignal circumſtances of their deſtruction. Zophar intended this ſtroke for Job.

who can hinder him] It may be tranſlated, who *ſhall cauſe him to reſtore*[b]? who ſhall wreſt a criminal out of his hands? Or, *who ſhall anſwer him*[c]? by cavilling at his judgements.

Ver. 11. *vain men*] *falſe men*[d]; that is, impoſtors. He glanceth at Job, as a perſon who, notwithſtanding his character for piety, had lived in the practice of ſecret wickedneſs; particularly injuſtice[e].

Ver. 12. *For vain man*]

That

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[y] יהלף See the note on chap. ix. 11.

[z] Iſaiah xxiv. 22.

[a] יקהיל See Ezek. xvi. 39—41. Joſhua vii. 25. Vid. Schultens' *Comment.* See alſo Job xxxi. 34. and the note.

[b] ישיבנו ſee the note on chap. ix. 12.

[c] *Shall anſwer him*, as in chap. xxxii. 14. xxxiii. 5.

[d] מתי שוא LXX. ανομοι *tranſgreſſours.* but שוא alſo ſignifies *falſhood*, in Zech. x. 2. *and have told falſe dreams*; i. e. dreams which they falſely pretended to have received by inſpiration. Compare alſo Pſ. xxvi. 4, 5.

[e] See ver. 14. and chap. xxii. 5—9.

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13. Thou, therefore, quell thy haughty ſpirit; bend,
Bend thy ſtiff knee; thy ſuppliant hands extend:
14. Shake out the bribe, th' unrighteous gain expell,
Nor ſuffer rapine in thy tents to dwell.
15. Un-

That the proud[f] *may be made wiſe,*
And the colt of the wild aſs[g] *become*[h] *a man*[i].

Theſe expreſſions characteriſe wicked men; as void of ſound underſtanding, opinionated, ſelf-willed, and intractable as the wildeſt inhabitants of the deſert. The intention of divine puniſhments, he ſays, is to recover them to ſolid reflection; and bring them into ſubjection to reaſon and the laws of God.

Ver. 13—20. *If thou prepare*, &c.] This exhortatory part of his diſcourſe is, for ſubſtance, the ſame with that of Eliphaz[k]; but diverſified by his manner of deſcribing true repentance, and by the beautiful imagery in which he expreſſeth its glorious reward.

Ver. 14. *iniquity—wickedneſs*] he means, by theſe terms, riches acquired by fraud, or by taking bribes, or by any methods of violence and oppreſſion: for this they ſuppoſed to have been the peculiar iniquity, which had drawn down the vengeance of God upon his head[l].

tabernacle] *Tents* having been the ancient dwellings of men, the term was retained after the invention of more durable and fixed habitations. Job, it is certain, lived in a city[m]: yet his houſe is called *a tabernacle*, or *tent*[n].

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[f] נבוב The verb, in Arabic, ſignifies *to behave haughtily*. Vid. Clodii *Lex. Heb. Select.* and נבוב in hebrew is, in the literal ſenſe, *hollow*. Exod. xxvii. 8. in metaphor, *a perſon void of underſtanding, vain-glorious*.

[g] Compare Pſ. xxxii. 9. Jer. xxxi. 18. Job xxxix. 5—8.

[h] יולד *may be born*. i. e. *may be rendred*, or *may become*. It is an Arabian phraſeology: *Let the wild aſſes colt be born a man*, that is, (as they explain it) Let a man who is intractable, become gentle, humane, and docile. Vid. Schultens' *Comment*. See alſo the uſe of this word in Prov. xvii. 17. and Bp. Patrick's note in his *Paraphraſe*.

[i] *A man*, i. e. one who acts according to reaſon. Iſaiah xlvi. 8. We meet with a ſimilar expreſſion in Horace:

———Nec ſi retractus erit, jam
Fiet homo——— Art. Poet. ver. 469.

Nor if you bring him off this folly, will he thereupon become a man, i e act a rational part for the future.

[k] Chap. v. 8, &c.

[l] Chap. xv. 34. xx. 15, 19. xxii. 5—10.

[m] Chap. xxix. 7.

[n] Chap. xxix. 4.

15. Unclouded then, and unconfus'd with fear,
Thy face erect and ſparkling ſhall appear:
16. Woe in thy memory ſhall leave no trace,
Like violent waters vaniſh'd from their place:
17. A happier age ſucceeds; emerging ſoon
Fair as the morn, more luminous than noon:

18, 19. For

Ver. 15. *Thou ſhalt lift up thy face*, &c.] He deſcribes the happy change of his condition, by its effects in his countenance; contraſting his preſent dejected face, ſullied and disfigured by terror, grief, and tears, with the look he ſhall then aſſume, erect, firm, and clear as the poliſhed mirror. He refers, no doubt, to thoſe words, *I cannot lift up my head* [o].

Thou ſhalt be ſtedfaſt] The hebrew word is a metaphor, taken from metals fined by fuſion [p]; and, therefore, may include *luſtre* as well as *firmneſs*.

Ver. 16. *And remember it as waters*, &c.] That is, as Crinſoz explains it, thou ſhalt not remember it at all: The memory of thy afflictions will be wholly effaced; like the winter torrents, which are utterly evaporated in the beginning of ſummer [q].

Ver. 17. *And thine age*, &c.] This period will become clearer in the following diſpoſition [r] and tranſlation.

And a happy age [s] *ſhall ariſe* [t];
Thou ſhalt be as the morning,
Thou ſhalt blaze out [u] *more than noon.*

The

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[o] Chap. x. 15.

[p] מצק ſee chap. xxviii. 2. xxxvii. 18. xxxviii. 38.

[q] Chap. vi. 15, 17.

[r] ויקום חלד
כבקר תהיה
מצהרים תעפה

The perſpicuity of this arrangement will be, I hope, its juſtification.

[s] חלד *an age or ſtate of durable felicity*; ſo it ſignifies in Arabic. Vid. Schultens' *Comment.* and Michaelis *in Prælect. Lowthi*, p. 99.

[t] יקום *ſhall ariſe*; as in Dan. ii. 39. *After thee ſhall ariſe another kingdom.*

[u] תעפה *coruſcabis.* Ezek. xxxii. 10. *When I ſhall cauſe my ſword to flaſh in their faces.* Mr. Heath.

18, 19. For thou, known favourite of celeſtial pow'r,
Safe in the waking and the ſlumb'ring hour,
Around

The meaning is, "Thy afflictions ſhall be ſucceeded by a ſtate of durable felicity: its beginning ſhall be as the morning of a bright day: it ſhall increaſe as the light, until it arrive to its higheſt point; when it ſhall exceed the luſtre of the ſun at noon." The thought is the ſame, but far more nobly expreſſed, with that of Bildad, Chap. viii. 7. Compare Prov. iv. 18.

Ver. 18, 19. *And thou ſhalt be ſecure*, &c.] Theſe two verſes contain, if I miſtake not, a pleaſing rural ſcene; green paſtures, wells of water, flocks and herds couched round them, and a little camp of Arabian Shepherds incloſing the whole.

The expreſſion *thou ſhalt dig* refers moſt probably, as Mr. Heath remarks, to digging of wells or ſprings; a circumſtance frequently mentioned in the patriarchal hiſtory [w]. The word tranſlated *thou ſhalt lie down* [x] denoteth properly the decumbent poſture of cattle, after they have well fed; and when they repoſe at night. As to the encampment; It was the cuſtom, as Mr. Heath obſerves, of the eaſtern people to pitch their tents nigh wells; for the conveniency of water for their cattle. The *ſecurity* alſo, here promiſed, expreſſeth the protection wanted to defend them from wild beaſts and from the incurſions of the thieviſh Arabs of the deſert.

becauſe there is hope] *The hope* here mentioned as a ground of ſecurity, can be no other than hope in God: that firm dependance on divine protection, which good men are warranted to entertain.

many ſhall make ſuit, &c.] *The mighty* [y] *ſhall make ſuit*, &c. Princes and other great men ſhall court an alliance with thee. See Gen. xxvi. 26—29.

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[w] Gen. xxvi. 13—22.

[x] רבצת Pſ. xxiii. 2. *He maketh me to lie down in green paſtures*, &c. See alſo Pocock. *in Carmen Tograi*. p. 95. The learned Chappelow remarks, that this word is likewiſe applied by the Arabians to the *ſhepherds*, lying down to reſt in the ſame place with their flocks. *Comment. on Job*. The ſubſtantive, however, is uſed ſynonimous with a man's *dwelling* in Prov. xxiv. 15. where it is engliſhed *reſting place*. But in Cant. i. 7. the verb רבץ is uſed in the ſame ſenſe as in Arabic.

[y] רבים Mr. Heath's verſion is, *The mighty ſhall intreat thy favour*.

Around thy wells, thy couching flocks around,
Shall range thy tents along the graſſy ground:
No terror ſhall thy peaceful camp alarm,
And princely chiefs ſhall court thy pow'rful arm.

20. But ſtubborn ſinners watch with weary'd eyes,
Help, far away, from their diſtreſſes flies,
And death's black ſhades, their laſt ſad refuge, riſe.

CHAP. XII.

1, 2. Yes, anſwer'd Job, ye are th' enlighten'd few,
Fav'rites of Wiſdom! will ſhe die with you?

3. And

Ver. 20. *Their hope ſhall be as*, &c.] The original ſays, *their hope ſhall be the giving up of the ghoſt:* that is, their diſtreſs and deſpair ſhall make them wiſh to be out of the world. He evidently reflects on Job's paſſionate wiſhes for death, which he repreſents to be the practice of *wicked men.*

CHAP. XII.

Job's reply in this chapter is in a vein of plaintive argumentation. He alledgeth facts relative partly to himſelf [z], and partly to all mankind [a]; which demonſtrate a ſtrange inequality and ſeeming confuſion in the diſtribution of good and evil: Whence it follows, that a man's worldly condition, whether proſperous or afflicted, is no criterion of his moral character. This reaſoning is in point. For his three antagoniſts had concluded him to be wicked merely from his being wretched.

Ver. 2. *Ye are the people*, &c.] He chaſtiſes them for aſſuming ſuch airs of ſuperiority over him. In the ſtyle of Arabia, *the people of riches* are rich men; and *the people of knowledge*, men of learning [b].

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[z] Ver. 4. [a] Ver. 11—25.

[b] Scaliger's Proverb. Arab. Cent. ii. 87. Pocock. Spec. Hiſt. Arab. p. 153.

3. And yet, my portion of the mental ray
Is not inferior to your boaſted day.
Stale ſaws, and tales of tyrants overthrown,
Thoſe vulgar themes — to whom are thoſe unknown?

4. The man derided by his friend, am I;
"To God he clamours, and let God reply."
This inſult, for integrity's appeals,
This cruel taunt, the man of juſtice feels.

5. Contempt purſues the fall'n; exalted eaſe
With ſcornful eye unhappy virtue ſees.

6. Peace

Ver. 4. *I am as one*, &c.] The original is,

The deriſion of his friend am I,
"He calleth to God, and let him anſwer him:"
The juſt upright man is a deriſion.

The deriſion, or inſult, is contained in the middle clauſe;

"*He calleth to God, and let him anſwer him.*"

Thus Eliphaz had inſulted him for his complaint, *call now, there is one that anſwereth thee*[c]: And thus Zophar had inſulted him, *But O that God would ſpeak, and open his lips againſt thee*[d]; deriding him for what he had ſaid chap. ix. 35. x. 2.

Ver. 5. *He that is ready*, &c.] Adverſity ſinks a man into contempt with the proſperous. The literal verſion of the hebrew will be,

For calamity[e] *contempt is ready,*
In the thoughts of him who is at eaſe;
For them who ſlip with their feet[f].

Calamity

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[c] Chap. v. 1. See the note.

[d] Chap. xi. 5.

[e] לפיד a word compounded of the prepoſition ל *for* and the noun ſubſtantive פיד *calamity*; or *ruin*, as it is engliſhed Prov. xxiv. 22. It might have been rendred ſo in Job xxxi. 29. If I rejoiced at the *calamity*, or *ruin*, of, &c.

[f] מועדי רגל So Pſ. xviii. 36. *(heb.* 37.) *Thou haſt enlarged my ſteps under me, that my feet did not ſlip.*

6. Peace dwells with robbers; they enjoy their ſpoil,
Provoke God's wrath, and revel in his ſmile.
7. Queſtion the flocks and herds, whoſe land they feed?
Fowls, for whoſe riot they increaſe their breed?
8. Earth, to whoſe wealthy magazines ſhe yields
Her flowing vintage and her cultur'd fields?
And nations of the ſcale, whoſe taſte to pleaſe
Their fins in millions cut the ſtreams and ſeas?
9. Dulneſs itſelf may, from theſe teachers, know
Th' imperial hand which governs all below;
10. The hand, which holds, as by its pow'r began,
All life, from vegetative up to man.

11. Now let a knowing ear the ſtrain attend,
To loftier themes my tow'ring thoughts aſcend.

Taſtes

Calamity is here put for the *calamitous*, or afflicted; expreſſed in the laſt clauſe by *them who ſlip*[z] *with their feet*, the fallen: he points particularly to himſelf; as he does to his three friends in the middle ſentence, *him who is at eaſe*.

Ver. 6—10. *The tabernacles*, &c.] Theſe verſes are a contraſt of the foregoing: He who had exerciſed himſelf to have always a conſcience void of offence towards God and towards men, was utterly ruined; and abandoned to cruel inſults: but thoſe who had plundered his eſtate, and murdered his ſervants, enjoyed the protection and bleſſings of providence in abundance.

Ver. 7—10. *But aſk now the beaſts*, &c.] This beautiful apoſtrophiſing of the inanimate and brute creation is only a poetical way of ſaying, that the great author and diſpoſer of life had given into the hands of robbers the beaſts of the field, and the fowls of the heaven, &c. Such men, he complains, poſſeſs the largeſt property and uſe of the brute creation and the produce of the earth; which they abuſe to the purpoſes of luxury and riot.

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[z] מועדי *them who ſlip.* This word ſignifies *to fall into adverſity*, Pſal. xxvi. 1. where it is rendered to *ſlide*.

Taſtes the ſound palate tries, the knowing ear,
Diſcourſe examines and decides as clear:
12. And ſhould not judgement be the crown of age?
And ſnow-white locks beſpeak th' experienc'd ſage?

13. Sapience and pow'r to God alone belong;
Wiſe are his counſels, and his arm is ſtrong:
14. He overturns, what hand erects again?
He binds; who burſts his adamantine chain?
15. He checks the waters; all is deſert round:
He ſends them out; they deſolate the ground.

16. Sapience

Ver. 12. *With the ancient* is, &c.] *With the ancient* ſhould be *wiſdom*, &c. As the palate diſtinguiſheth the agreeable and diſagreeable taſtes in food; ſo the ear, or rather the mind by the ear, diſcerneth truth and falſehood in diſcourſe: And we juſtly expect to find this diſcerning power, moſt perfect in perſons of years and experience. He glances at Eliphaz, and the other two, for talking ſo ignorantly of the ways of providence.

Ver. 13—25. *With him*, &c.] The deſign of this grand diſcourſe on the ways of God to men is, I apprehend, to eſtabliſh his poſition, Chap. ix. 22. *He deſtroyeth the perfect and the wicked.* That propoſition is here proved by induction: He alledgeth thoſe great and general calamities, *drought*, *inundation* and *the overthrow of kingdoms*; which make no diſtinction between the innocent and the guilty, but involve the moſt reſpectable characters, and the nobleſt and moſt important talents, in diſtreſs, diſgrace, and ruin.

Ver. 13, 14. *With him is wiſdom*, &c.] Theſe two verſes ſeem to be an introduction to the following; being a general aſſertion of the ſupreme, abſolute, and irreſiſtable dominion of God; whenever he decreeth the deſtruction of ſome flouriſhing city and kingdom; or of any particular family, or man, of great eminence and power.

Ver. 15. *Behold he witholdeth*, &c.] This firſt ſentence of the period is a conciſe deſcription of a *general drought* and *famine*; ſuch as his own country ſuffered

16. Sapience and pow'r are his: he rules all ill,
Misleader and misled his plan fulfill:
17. Watchmen of realms, and guardians of their rights,
He drags to bondage, he with madness smites.

18. He

fered upon the failure of the equinoctial rains: or such as Egypt was afflicted with, when the Nile did not rise high enough to overflow the lands.

Also he sendeth, &c.] This clause describes an *inundation*, such as might happen in Job's country from the torrents caused by too great an abundance of rain: Or such as does so much mischief in Egypt; when the Nile riseth beyond a certain height, and pours a body of water, on the fields, too large to be drained off by their canals.

Ver. 16. *With him is strength and wisdom*] With great judgement our admirable poet repeats *these* attributes of the Deity, to fix our attention to *these*: for he is going to describe a scene of public calamity and distraction, which is the effect of uncontrollable power directed by counsels infinitely above our comprehension.

the deceived and the deceiver are his] The terms in the original are metaphors taken from sheep [h], which through the negligence and misconduct of their shepherds go astray to their destruction.

The deceiver, therefore, or *he that causeth to err*, signifies foolish and wicked rulers; who by their male-administration bring destruction upon themselves and their country. *The deceived* or *erring* are the people so misguided and ruined. The sentence asserts, that God overrules all this madness and mischief to serve the wise ends of his own inscrutable providence.

Ver. 17—21. *He leadeth*, &c.] The sum of this whole paragraph is, that no policy, eloquence, heroism, or extent of dominion can preserve a state; which God has decreed to overturn. But the chief point in view is, that, in such a catastrophe, dignity, excellence, and the most noble talents for public utility are overwhelmed with ignominy and ruin.

Ver. 17. *Counsellors—Judges*] The former mean, I suppose, the great Statesmen,

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[h] שגג ומשגה Ezek. xxxiv. 2—6. Eccles. x. 5. compare Isaiah xix. 13, 14. See also the use of משגה in Deut xxvii. 18. Prov. xxviii. 10.

18. He breaks the rod of majeſty, he flings
The captive's cord around the loins of kings:
19. Diſtracts the viceroy chiefs, and whelms them all,
Ev'n ſtouteſt warriors, in the common fall:

21. He

men, who compoſe the council of the ſovereign; the latter, thoſe who preſide in the adminiſtration of juſtice.

He leadeth away [i] *ſpoiled* [k]*—and maketh fools* [l]] He delivers them into the hands of their enemies to be ſpoiled, and carried into captivity: And by this deplorable reverſe of condition, he diſtracts them with terror and deſpair.

Ver. 18. *He looſeth the bond* [m] *of kings*] He deſtroys their binding power, their authority, by dethroning them. The expreſſion may allude to the royal belt, one of the inſignia of majeſty. compare Iſaiah xlv. 1.

and girdeth [n], &c.] The tenor of the diſcourſe requires theſe expreſſions to be taken in a calamitous ſenſe. The *girdle*, therefore, muſt here mean *the cord*, or *chain*, that was tied about the waiſt of captives. The manner of making war in our days, is very different from what it was in ancient times: We now ſee no ſuch cataſtrophes as princes and their people led into captivity; but theſe were the uſual effects of conqueſt in former ages.

Ver. 19. *princes*] Governors of provinces, viceroys. ſuch, probably, was Potipherah, prince of On and father-in-law of Joſeph [o]: and ſuch were the ſons of David [p].

and overthroweth] in battle; or, in general, he abandons them to deſtruction. the word is oppoſed to divine protection in Prov. xiii. 6.

The

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[i] מוליך it is uſed in the ſenſe of *carrying into captivity* II Chron. xxxvi. 6. See alſo II Kings xxiv. 15.

[k] שולל LXX. αιχμαλωτους *captives.*

[l] יהולל *he maketh mad.* LXX. εξιστησι, *he maketh them beſide themſelves.*

[m] מוסר Its root יסר ſignifies *coercive power, political diſcipline*, in I Kings xii. 11. where it is engliſhed *to chaſtiſe.*

[n] יאסר So Pſ. cxlix. 8. *To bind their kings with chains*, &c.

[o] Gen. xli. 50. [p] II Sam. viii. 18.

20. He ſtrikes the patriot dumb; in vex'd debate
Confounds the hoary ſages of the ſtate:

21. He

The mighty[p]] The mighty men of war.

Ver. 20. *the truſty*[q]] The patriotic orators; who in the general diſtraction of their country loſe poſſeſſion of their mental powers, and are no longer able to exert their eloquence.

the aged] *the elders*; that is, ſenators.

Ver. 21. *princes*[r]] The hebrew is a different word from that which is tranſlated *princes* in ver. 19. It denotes perſons of a noble, generous temper; and is rendred *liberal* in Iſaiah xxxii. 5, 8.

Even this benevolent character cannot protect the poſſeſſor of it, in general calamities. This brings to my remembrance the unhappy fate of the good Axylus ſo movingly deſcribed by Homer.

Next *Teuthras'* ſon diſtain'd the ſands with blood,
Axylus, hoſpitable, rich, and good:
In fair *Ariſba's* walls (his native place)
He held his ſeat; a friend to human race.
Faſt by the road, his ever-open door
Oblig'd the wealthy, and reliev'd the poor.
To ſtern *Tydides* now he falls a prey,
No friend to guard him in the dreadful day!
Breathleſs the good man fell, and by his ſide
His faithful ſervant, old Caleſius dy'd[s].

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[p] איתנים it is uſed as an epithet of a torrent in Amos v. 24. *Let Judgement run down as waters, and righteouſneſs as a mighty ſtream.* Homer compares the impetuoſity of his warriors to a torrent, Il. v. 87, &c.

[q] נאמנים Mr. Heath derives it from נאם *to ſpeak.*

[r] נדיבים engliſhed *willing* Exod. xxxv. 5. *whoſoever is of a willing heart, let him bring it, an offering of the Lord; gold, and ſilver, and braſs.* In Prov. xix. 6, It is ſynonimous with *him that giveth gifts* (Heb. the *man of gifts*) and ought to have been rendered there *the liberal* man.

[s] Pope's Homer's Iliad, b. vi. ver. 15, &c. in the Original, ver. 12, &c.

21. He pours contempt on every gen'rous name,
And cloaths all mortal excellence with ſhame.
22. Thus, ſwift and ſudden, from the womb of night
His deep deſigns he uſhers into light;
As though the horrors of infernal ſhade
He caſt abroad, and o'er the world diſplay'd.
23. The nations with his fatal miſts he blinds,
Then ſweeps, and ſcatters into all the winds.

24, 25. Their

Ver. 21. *the mighty* [t]] It is a different word in the original from that which is thus turned in ver. 19. It ſignifies, in Arabia, perſons eminent for any illuſtrious quality *knowledge*, *courage* [u], &c. very proper therefore to cloſe the foregoing ſeries; as it comprehends all therein mentioned or omitted.

He weakneth the ſtrength] rather, as the learned Schultens tranſlates it, *He looſeth the girdle* [w]: that is, he ſtrips theſe illuſtrious perſonages of their dignity and honours, and overwhelms them with diſgrace in a ſtate of captivity.

Ver. 22. *He diſcovereth*, &c.] This verſe is a reflection on the foregoing events, and forms an eaſy tranſition to the remainder of the ſubject. Yet, I muſt own, it ſeems to me out of its proper ſituation: I think it would better have cloſed the whole diſcourſe. The ſentiment is, that while theſe terrible revolutions remain in the divine counſels; they are darkneſs, utter darkneſs to us, deep impenetrable ſecrets: And when they are diſcovered in the execution, they aſtoniſh and terrify mankind; as though ſepulchral darkneſs covered the face of the earth. The prophet Daniel ſpeaks in like figurative language of the counſels of God relating to the four great Empires of the world, Chap. ii. 21, 22.

Ver. 23. *He increaſeth*, &c.] The calamitous fate of the illuſtrious perſonages

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[t] אפיקים. [u] Vid. the *Commentary* of Schultens.

[w] מויח Buxtorf in his hebrew Concordance renders it *zona*, *a girdle*, as our public verſion turns it in Pſalm cix. 19. The root, ſays Schultens, is זוח; and זוחא in the Syriac teſtament, Acts xxv. 23. ſignifies *pomp of dreſs*, and other royal magnificence.

24, 25. Their leaders he bereaves of ſoul, who ſtray
In a vaſt pathleſs wild without a guiding ray:
In a vaſt wild their diſmal way they feel,
Perplex'd, diſtreſt; from doubt to doubt they reel,
Bewilder'd by ſtrong energy divine,
Like men who ſtagger with the fumes of wine.

CHAP.

ages abovementioned, involves in it the ruin of a whole nation. There had been inſtances, even before the times of Job, of a whole people carried away by the conqueror from their own country [x]. Such a ſcene is deſcribed in this verſe. The verſion, if I miſtake not, ſhould be as follows;

He cauſeth the nations to err[y], and deſtroyeth them:
He ſcattereth[z] the nations, and leadeth them away[a].

God *cauſeth a nation to err*, when he ſuffers their rulers to miſlead them by deſtructive counſels. He *ſcattereth them*, when he ſends them captives into other countries.

Ver. 24, 25. *He taketh away*, &c.] divine infatuation of the governing Powers is here deſcribed, in forcible language and ſtriking reſemblances. Privation of judgement and courage is expreſſed by God's *taking away their heart:* In their confuſion, miſtakes, perplexity, and diſtreſs, they reſemble perſons who have loſt themſelves in the Arabian ſolitudes; without a path, without a way-mark, without a light to guide them: and their irreſolution and unſtable counſels are like the reeling motions of a drunken man.

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[x] See Gen. xiv.

[y] I follow the ſeptuagint, πλανῶν *he cauſeth to err:* they read מישגה as in ver. 16. See Deut. xxvii. 18. in the hebrew and in the Greek.

[z] עיטח It is uſed in the ſenſe of *ſpreading*, that is, *ſcattering*; in Jer. viii. 2. The LXX. render it in the verſe before us by καταστρωνων *proſternens, overthrowing.*

[a] נחה it is a metaphor from a flock of ſheep driven away by an enemy: this is the acceptation of the word in II Kings xviii. 11. *And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in (led them,* as captives, *into) Habor*, &c. When this word is taken in a good meaning, it denoteth leading ſheep into proper places of refreſhment; as in Pſ xxiii. 2. *He leadeth me in the paths of righteouſneſs.* Compare ver. 1, 2.

CHAP. XIII.

Ver. 1. All this my eyes atteſt; and faithful fame,
Tut'ring my curious ear, atteſts the ſame:
2. Nor knowledge can you boaſt to me unknown,
Nor challenge ſenſe ſuperior to my own.

3. O how it would my longing ſoul elate,
Might I with God himſelf my cauſe debate!
4. But you, all you, are wranglers; your replies
Are pompous trifles, and defaming lies.

5, 6. Be

CHAP. XIII.

By the facts produced in the foregoing chapter, he had demoliſhed the hypotheſis of his antagoniſts concerning the courſe of providence. But he continues diſſatisfied with its meaſures towards himſelf. He wants to carry his cauſe to the bar of God: And after a ſevere reprehenſion of the futility of their diſcourſes, and the unfairneſs of their management of the controverſy [b], declares his reſolution ſo to do; let what will be the conſequence [c]. Accordingly he breaks out, at the twentieth verſe of this chapter, in the freeſt effuſion of ſelf-defence, pleading, and complaint; which he purſues to the end of the next chapter. All this part of his diſcourſe is the language of the paſſions.

Ver. 1, 2. *Lo mine eye*, &c.] Theſe two verſes ought not to have been disjoined from the former chapter. They authenticate the facts alleged in it.

Ver. 4. *ye are forgers of lies*] By *lies* he means their falſe accounts of the ways of providence towards bad men and good. He calls them *forgers*, or rather *varniſhers* [d], becauſe they had ſet off their untruths in the glaring colours of rhetoric.

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[b] Ver. 3—12. [c] Ver. 13—19.

[d] טָפַל It ſignifies in the Chaldee *to plaiſter*. Vid. Caſtell. *Lex. Hept.*

5, 6, Be dumb, ſo prove your wiſdom; dumb receive
Sharp caſtigation, which my lips ſhall give.
7. On God's behalf theſe methods will you dare;
Unjuſt in judging, in diſpute unfair?
8. To him be partial, half the truth conceal;
Then ſanctify the fraud and call it zeal?
9. Can you abide his teſt? will ſoothing ſtyle,
Which men deceives, th' Almighty's ear beguile?

10. If

Ver. 6. *Hear now*, &c.] *Hear now my reproof*[e], *and hearken to the cenſures*[f] *of my lips.*

Ver. 7, 8. *Will you ſpeak wickedly*, &c.] They *ſpoke wickedly for God*, becauſe to juſtify him they were unjuſt to their friend; to ſave the honour of providence, they condemned an innocent man. *They talked deceitfully* for God; becauſe they cunningly kept out of ſight the truths that made againſt their own cauſe; namely, that many very wicked men proſper throughout life, and that many innocent perſons periſh with the wicked in general calamities. Thus they were partial to God; *they accepted his perſon*, as it is expreſſed in the next verſe.

Ver. 8. *Will ye contend for God?*] Do you take upon you to be advocates for God? and to defend his providence in this iniquitous manner? Will this pretended zeal for his honour protect you from his reſentment?

Ver. 9. *do ye ſo mock him*] The hebrew word ſignifies, among other meanings, *to flatter*[g] a perſon's humour at the expence of truth. It is the higheſt indignity that can be offered to God, to imagine that we gratify him by bigotry, partiality, and unjuſt methods of defending religion.

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[e] תוכחת LXX ἐλεγχος *reproof*. This is the uſual acceptation of the word in the book of Proverbs. The verb is engliſhed *to reprove*, in the tenth verſe of this chapter.

[f] רבות LXX. κρισις *redargutio, cenſure.*

[g] הלל the derivative noun, מהתלות, is engliſhed *deceits* in Iſaiah xxx. 10. it there plainly imports untruths that flatter mens wiſhes.

10. If partial thoughts work ſecretly within,
Tremble; be certain he will mark the ſin.
11. Shall not his majeſty your fears alarm?
Nor yet the thunder of his lifted arm?
12. What are your boaſted maxims? what your heap
Of ſwelling promiſes? I hold them cheap:
Light as the duſt before the riſing gale;
Molehills of ſand, as worthleſs and as frail.
13. Peace; unmoleſting, while I pour abroad
My honeſt pleadings, by no peril aw'd:
14. Befall

Ver. 12. *Your remembrances*, &c.] *Your memorable ſayings* [h]. Their diſcourſes were made up of common-place obſervations, maxims, and proverbs, concerning the judgements of God on wicked men; and of pompous, romantic declamations on the worldly felicity of good men. To expreſs his contempt of them, he compares them to *dirt* and *ſwelling heaps of mud*; which are eaſily blown away or ſwept down.

your bodies [i], &c.] *your ſwelling heaps are ſwelling heaps of mire* [k]. he means their ſwelling heaps of words; their high-flown diſcourſes, in particular, on the happy condition of pious and virtuous perſons even in the preſent world [l].

Ver. 13. *let come on me what* will] We meet with a ſimilar mode of ſpeech in the Arabian *Anthologia*: "I will wipe off this diſhonour with my ſword, let the decree of God draw upon me what it will [m]." The meaning is, I will revenge the

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[h] זכרניכם Harir uſes it in his firſt diſſertation for a ſaying of the *Koran*. Vid. Gol. *Gram. Arab.* p. 218.

[i] גביכם *Your high-flown diſcourſes*, Mr. Heath. *vos diſcours enflez, your bombaſt harangues*, Crinſoz. Buxtorf, in his Concordance, tranſlates it *celſitates*. It properly ſignifies *a high building*, Ezek. xvi. 24. *Thou haſt alſo built unto thee an eminent place.*

[k] חמר *mud*, or *mire*. Iſaiah x. 6.

[l] Chap. v. 19—26. xi. 15—19.

[m] Anthol. p. 355.

14. Befall what will; I'll put within my hand
My trembling life, and every danger ſtand.
15. Yes, he will ſlay me (other hope were vain)
Yet to his face I will my cauſe maintain,
16. And plead not guilty: his abſolving voice
With ſweet ſalvation will my ſoul rejoice:

None

the affront at the hazard of my life. This manner of ſpeaking imports deſperate reſolution.

Ver. 14. *Wherefore*[m], &c.] *At all events I will take my fleſh in my teeth, and put my life in my hand.* Theſe are proverbial expreſſions: The former is equivalent to, *I will eat my own fleſh*; that is, I will be my own deſtroyer[n]. He means, *that he would maintain his ways before God*, though he were certain to periſh in the attempt. Accordingly he reſolves to expoſe himſelf to that danger; *I will put my life in my hand*[o]: What is carried in the hand may eaſily ſlip out, or be ſnatched away. However faulty theſe ſentiments may be in other reſpects; there is yet a magnanimity in them, which diſcovers, in a wonderful manner, the animating force of a clear conſcience.

Ver. 15. *Though he ſlay me*, &c.] *Lo he will ſlay me, I expect nothing elſe*[p]*: nevertheleſs I will maintain mine own ways before him.* He expected nothing elſe, but that God would cut him off by his preſent diſeaſe: Yet he reſolves, in the face of certain death, to juſtify his innocence even to God himſelf.

Ver. 16. *He alſo* ſhall be *my ſalvation*] Mr. Crinſoz remarks, that *ſalvation*[q] here

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[m] על כה Super quocumque tandem eventu, *notwithſtanding any thing, at all events*; as the learned Schultens explains it. He proves that על ſignifies *non obſtante* in chap. x. 7. על דעתך *notwithſtanding thy knowledge that I am not wicked.* See his *Commentary.*

[n] Iſaiah ix. 20. Eccleſ. iv. 5.

[o] Judges xii. 3. See alſo Mr. Merrick *on the Pſalms*, p. 235. 4to.

[p] This is Mr. Heath's tranſlation of לא איחל הן יקטלני it is agreeable to the text. whereas our Tranſlators follow the marginal correction לו איחל *I will truſt in him.*

[q] ישועה in the Pſalms it ſignifies *temporal deliverance*; and in Pſ. lxii. 6. it means particularly deliverance from falſe accuſers: compare ver. 4. of that pſalm.

None but the wicked his tribunal dread,
Guilt in his preſence dares not lift its head.

17, 18. Hear, hear, my pleading hear; the plann'd defence,
Aſſur'd of noble triumph, I commence:

19. Stand forth, accuſer; thy inditement prove,
I'll yield to die; nor will one murmur move.

20. On two conditions (O indulge that grace)
I'll ſeek no ſhelter from thy awful face:

21. Remove thy cruſhing hand far off; and dart
No dreadful radiance to diſtract my heart:

22. Thou

here ſignifies the deliverance, or *abſolution*, of an accuſed perſon; whoſe innocence is acknowledged by his judge. Nothing but conſcious integrity, and the moſt exalted ſentiments of the divine equity, could give birth to this noble confidence. Our admirable poet has the art of ſuſtaining the pious character of his chief perſonage, in the midſt of the moſt daring exceſſes.

for an hyprocrite, &c.] *But a profligate ſhall not come before him.* A wicked man, ſuch as you have repreſented me, will not dare to venture on ſuch an attempt; much leſs ſucceed in it.

Ver. 17. *my declaration*] This is plainly a judicial term, it denotes opening his cauſe, or ſhewing the matter of his complaint.

Ver. 19. *Who is he*, &c.] Who will appear as plaintiff, or accuſer, againſt me?

for now, &c.] *for now I will be ſilent, and will die*; that is, as Mr. Heath explains it, if an accuſer appear, and prove his charge; I will not ſpeak one word more, but be content to ſuffer death as a convict.

Ver. 20, 21. *Only*, &c.] See the note on Chap. ix. 34, 35.

' חנך See the note on chap. viii. 13.

22. Thou then arraign; I'll anſwer with my plea:
Or deign thou anſwer, while I queſtion thee:
23. What, and how many, are my ſins? reveal
My crimes, my treaſons, which thy rolls conceal.
24. What provocation veils thy face in frown?
Why me proſcribe as rebel to thy crown?
25. Shall pow'r almighty give the whirlwind law
To toſs a leaf, and perſecute a ſtraw?
26. Decrees ſevere! my youthful follies——theſe
Now feel thy vengeance——O ſevere decrees!
27. With

Ver. 22. *Then call thou*, &c.] This is a flat contradiction to his reſolution Chap. ix. 15. But no wonder; he was not maſter of himſelf. A reader who expects coolneſs and conſiſtency from a man under the agitation of ſo many vehement paſſions, can hardly be himſelf in his ſober ſenſes.

The expreſſions clearly import, that he aimed to diſpute his cauſe, not meerly *before* God as a judge, but *with* God as a party. For explication of the terms, ſee the note on Chap. ix. 16.

Ver. 23—25. *How many*, &c.] Here is a rapid ſucceſſion of interrogations, which carries an air of petulance in it. The ſtyle is too ſpirited to conſiſt with reverence.

Ver. 24. *Wherefore*, &c.] He remonſtrates againſt the treatment he met with, as incongruous to the behaviour he had maintained: juſt as if a loyal ſubject were frowned upon by his prince, and puniſhed as a rebel.

Ver. 25. *Wilt thou break*, &c.] Here he alleges the diſproportion of the means to the end. To employ ſuch numerous and ſevere afflictions, to cruſh ſo feeble a creature, was like raiſing a tempeſt to blow away a leaf or a ſtraw.

Ver. 26. *For thou writeſt*[a], &c.] Now he urges the diſproportion of the puniſhment

[a] *thou writeſt*, i. e. thou decreeſt. It is a law-term. Compare Iſaiah lxv. 6.

27. With bonds, and ſtripes, and durance hard, by thee
The puniſhment of ſlaves is laid on me:
28. To rottenneſs and worms a living prey,
Like a moth-eaten veſt I waſte away.

CHAP.

niſhment to the fault. He was conſcious of no other ſins but the follies of his youth. He imagines he was now ſuffering for thoſe inadvertencies; which he thinks extremely hard, as his youth had been in the main a courſe of virtue. ſee chap. xxxi. 18.

Ver. 27. *Thou putteſt*, &c.] He complains that he was uſed by God as men were wont to uſe their fugitive ſlaves. that is, his afflictions had expoſed him to indignity and infamy equal to what was inflicted on the vileſt of mankind. Elihu chaſtiſes him for theſe irreverent expreſſions chap. xxxiii. 11.

in the ſtocks] Mr. Heath's tranſlation of this verſe is as follows;

Thou putteſt my feet alſo in a clog[t],
Thou watcheſt all my paths,
Thou ſetteſt a mark[u] *on the ſoles*[w] *of my feet.*

Theſe expreſſions, he thinks, allude to the cuſtom of putting a clog on the feet of fugitive ſlaves, with the owner's mark, that they might be traced and found. Some kind of ignominious puniſhment, either of ſlaves or other malefactors, is doubtleſs referred to. But till that can be on good authority aſcertained, this verſe will remain obſcure.

Ver. 28. *And he as a rotten thing*, &c.] The learned Michaelis[x] reckons this among the paſſages, which refer to Job's diſeaſe. It certainly anſwers to the deſcription chap. vii. 5. It is equally certain, that his diſeaſe was one conſiderable

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[t] סד The verb is preſerved in Arabic; in which language it ſignifies *obſtruere, to obſtruct*, to put an obſtacle in a perſon's way. See Schultens' *Comment.*

[u] תתחקה The verb חקה properly means to *carve*, or cut with a graving tool; I Kings vi. 35. *with gold fitted upon the carved work.*

[w] שרשי *the roots.* a man ſtands upon the ſoles of his feet, as a tree on its roots.

[x] *Not. in Prælect.* p. 202.

CHAP. XIV.

Ver. 1. Frail native of the womb, his age a ſpan
Fill'd full with trouble, is thy creature man;
2. A tender flow'ret, gather'd in its prime,
A ſhadow gliding o'er the plain of time.
3. Does this weak thing employ thy jealous eye?
Its faults the bus'neſs of thy bar ſupply?

4. From

able part of his ſufferings, and cauſe of the contempt into which he was fallen. But the difficulty lies in the ſudden change of the perſon, *He* as a rotten thing, &c. ſuch changes, however, are very common in the ſacred poems. The uſage alſo of the third perſon for the firſt is very frequent in the tragedies of Sophocles, *This man* for *I* and *me*[y], as the learned Schultens has obſerved[z].

CHAP. XIV.

An air of ſad ſolemnity is diffuſed over this whole chapter. It is a train of gloomy ideas, riſing ſucceſſively in a melancholy mind; and cloſing with a ſcene highly tragical, the deplorable condition of man in the grave.

Ver. 2. *like a flower—as a ſhadow*] The firſt of theſe ſimilies beautifully repreſents the tender compoſition of man's elegant frame, which is eaſily deſtroyed by the ſmalleſt accident: The other illuſtrates the emptineſs of his enjoyments, and the celerity with which his life is continually haſting to its period. This image in the latter compariſon may be the ſhadow caſt by the ſun upon the earth: But Cocceius underſtands it rather of the ſhadow on the ſun-dial. Sun-dials were probably as early as the times of Job, being an invention which would naturally occur to the Egyptians or Chaldeans; who were ſuch great Aſtronomers.

Ver. 3. *doſt thou open thine eyes upon*, &c.] This expreſſion denotes in Zech. xii.

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[y] Œdipus Colonus. ver. 676, 1394, 1542, 1616, 1689. See ſeveral examples of this idiom among the Greeks and Orientals in Mr. Merrick's note on Pſ. xxxiv. 7.

[z] Mr. Grey, Chappelow, and Heath, are for removing this verſe, and placing it next after the ſecond verſe of the following chapter.

4. From a foul ſpring can limpid waters run?
Lives there a man from failings pure? not one.
5. His date is ſhorten'd, and his term aſſign'd,
The bound unpaſſable by thee defin'd:
6. Yield him ſome reſpite; turn, O turn away,
And leave this hireling to enjoy his day.

xii. 4. to look angrily at another: *In that day, ſaith the lord, I will open mine eyes upon the houſe of Judah, and will ſmite every houſe of the people with blindneſs.*

me[a]] Mr. Heath renders it *him*, as correſponding beſt to *ſuch a one* in the former clauſe.

Job argues here, that it is too ſevere to increaſe the ordinary afflictions of human life; by animadverting with rigour on ſuch a frail and ſhort-lived creature as man. he ſpeaks in general terms, but points in particular to his own caſe.

Ver. 4. *Who can bring*, &c.] He now pleads for lenity on account of the natural weakneſs of man's moral powers: Imperfection is entailed on man by his birth. Can ſuch a creature be without failures?

Ver. 5, 6. *Seeing his days*[b], &c.] He alledges the contracted limits of human life, and the impoſſibility of extending it beyond thoſe bounds, as a motive for the intermiſſion of his ſufferings; and for allowance of ſome little enjoyment to ſuch a ſhort exiſtence.

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[a] אתי *me*. Mr. Heath remarks, that all the ancient verſions, except the Chaldee, read אתו *him*.

[b] *are determined*] חרוצים *are cut ſhort*. we tranſlate it *maimed* in Lev. xxii. 22. where it ſeems to mean the loſs of a limb, or ſome part of the body, by amputation. compare the uſe of this word in Iſaiah x. 23. with the LXX, and with Rom. ix. 28. Job probably thought of the longevity of the antediluvian men, and the preſent abbreviation of human life.

7. A tree which falls beneath the wounding ſteel,
Hopes a new growth the cruel wound to heal:
8. Yea though its ſapleſs bole with age decay,
The roots half mould'ring in th' unwater'd clay;
9. Touch'd by the vital ſtream it buds around,
Like a young plant, with flow'rs and fruitage crown'd:
10. But man, expir'd, what latent pow'rs reſtore?
Man diſappears, and who beholds him more?

11. The

Ver. 7—12. *For there is hope*, &c.] He inforceth his petition for eaſe (ver. 6.) by another conſideration: There is no coming back from the grave into this world; to enjoy a ſecond life, whoſe felicity might make amends for the miſery and infamy he now ſuffered. That this is his meaning, appears by the illuſtrations which he employs. If a tree, he ſays, be cut down to the ground; it will ſpring again from its root. where? on the very ſpot on which it grew before. it is not ſo with man when he dieth. If alſo a pool, or lake, which feedeth ſome river, be by any accident dried up; the waters will indeed continue to exiſt ſomewhere, but they will run no more in their former channel: ſo is it with man, when he diſappeareth from this world; into which he ſhall never return.

Ver. 9. *like a plant*] Like one newly planted; ſo the Septuagint tranſlates it [c], and the ſenſe requires.

Ver. 10. *waſteth away* [d]] The hebrew word ſignifies, to be ſo intirely ſubdued and weakened as not to be able to recover. Man when dead has not any ſtrength or vigorous principle, like the root of a tree that is felled, remaining in him to renew his life.

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[c] νεοφυτος. Vulg. quaſi tum primum plantatum eſt, *as though it were then firſt planted.*

[d] יחלש See Exod. xvii. 13. Iſaiah xiv. 12. In the former of theſe paſſages it is engliſhed *to diſcomfit*; in the latter, *to weaken*. In Joel iv. 10. * the noun is turned by the LXX. αδυνατος *the weak*, or *impotent*. It ſeems to correſpond exactly to the υπνῳ δε καμοντας ανδρωπους Homer. Il. γ. 278. compare Il. ψ. 71, 72, 444.

* LXX. iii. 10.

11. The pool its water loſes, and the ſtream
Dries to a deſert, in the ſcorching beam;
12. So man is loſt: in duſt ſupine he lies,
Nor, till the ſpheres forget to wheel, ſhall riſe:
While day and night their beauteous order keep,
Death binds him faſt in ever-during ſleep.
13. O hide me, ſcreen me in ſepulchral ſhade;
Till this fierce tempeſt of thy wrath be laid:
Set me a ſeaſon, when, with accent mild,
Thy voice ſhall waken thy remember'd child.

14. But

Ver. 11. *the ſea*] ſo the orientals ſtyle *a lake*, or any large body of water. ſee the note on ver. 7—12, alſo the note on chap. vii. 12.

Ver. 12. *riſeth not*, &c.] that is, he riſeth not to a ſecond life in this world. See the above note on ver. 7—12. and compare chap. vii. 9, 10.

Ver. 13. *O, that*, &c.] In chap. vii. 9, 10, 11. reflection on the impoſſibility of coming back from the grave into this world, to enjoy a ſecond and happier life, and more eſpecially to clear his innocence; had caſt him into a paroxyſm of deſpair. The ſame reflection now occurring again produceth the ſame effect. This paſſionate wiſh ſomewhat reſembles that of *Io*, who in an agony of diſtreſs cries out to Jupiter; "Conſume me with fire, or hide me under ground, or give me to be food to the ſea-monſters[a]".

in the grave] *in ſheôl*. See the APPENDIX to theſe notes. *Numb.* II.

untill thy wrath be paſt] This is ſtrange language. His perturbation of mind is ſo great, that he ſcarce knows what he ſays. He thinks God is angry with him; and that his anger will continue, ſo long as he is in the preſent world: but that if he were removed out of it, God's wrath would ſubſide, and in time

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[a] In the *Prometheus* of Æſchylus.

14. But ſhall a carcaſe, rotted in the tomb,
Quicken, and flouriſh with a ſecond bloom?
Patient of life, throughout my ſuff'ring ſtate,
I would that bliſsful renovation wait.

15. O

go off; like man's reſentment, when the object of it is kept a conſiderable while out of his ſight.

appoint me a ſet time, &c.] He ſeems to ſuppoſe, that the ſtate of death is a ſtate of *inſenſibility* [f]: and begs he may remain in that condition but for a fixed term; and then recover his conſciouſneſs, and therewith the favour of God and enjoyment of felicity in a ſecond life in the preſent world. This wiſh contradicts what he had ſaid but a little before of the impoſſibility of returning from the grave to live here again. But we ſhould remember the diſtracted ſtate of his mind. He preſently however recovers himſelf, ſo far as to ſee the abſurdity of ſuch a wiſh: *If a man die, ſhall he live again?*

Ver. 14. *If a man die ſhall he live again?*] He ſeems to correct himſelf for his vain requeſt in the foregoing verſe. The ſame thought as in ver. 12, of the impoſſibility of a man's returning into the world to live in it again, is here expreſt in the form of an interrogation.

all the days, &c.]

All the days of my appointed time [g] *I would wait,*
Untill my renovation [h] *come.*

He means, I think, that if there were a reſurrection to a new life in this world to be hoped for, he would bear his preſent heavy afflictions with unſhaken patience. By his *appointed time* I underſtand his now ſuffering condition: and by his *renovation*, his reſtoration to a ſecond life here for the vindication of his character, and the enjoyment of ſome happineſs. The tenor of his whole diſcourſe appears to me to ſuggeſt this interpretation.

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[f] Compare Pſal. vi. 5.

[g] צבאי *my warfare*, or appointed time of affliction. See chap. vii. 1.

[h] חליפתי *my ſprouting again.* it is a metaphor from a tree ſpringing again, after it has been cut down; ver. 7. *it will ſprout again.* The ſeptuagint turns it in the verſe before us ως αν παλιν γενωμαι *till I exiſt again.*

15. O haſte, arraign me, my warm pleadings hear;
And with a father's heart incline thy ear.
16. Ah! too ſevere, obſervant of my ways,
Thy mem'ry numbers every ſtep that ſtrays:
17. All annall'd in thy rolls, beneath thy ſeal,
My ſins are treaſur'd, and thy wrath I feel.

18. Thy wrath lays deſolate this earthy ball,
Its rocks are ſunder'd and its mountains fall.

19. Thy

Ver. 15. *Thou ſhalt call*, &c.] Unable to bear the thought of going out of the world under ſuch a load of infamy, and having no hope of coming back into it again, to clear his innocence; He earneſtly begs of God to relent towards his creature, and to bring him to immediate trial.

Call thou, and I will anſwer;
Have thou a deſire to the work of thine hands.

The terms *call* and *anſwer* ought ſurely to be taken in the ſame judicial ſenſe as in chap. v. 1. xiii. 22. the former denoting the action of bringing the complaint; the latter the part of the defendant in replying to it.

Ver. 16, 17. *For now*, &c.] as a contraſt to the tender regard he pleaded for in the foregoing verſe, and as a reaſon for his urging an immediate trial; he here ſets forth, in judicial expreſſions, the ſeverity with which God treated him now.

Ver. 16. *For now*, &c.] His complaint here ſhews, that his diſcontent with the ways of providence is ſtill increaſing: And thus the buſineſs of the poem, which is to expoſe that offence, is going forward.

Ver. 17. *thou ſoweſt up mine iniquity.*] *Thou recordeſt*[1] *mine iniquity.* This circumſtance, though mentioned laſt, comes in order before the other: for the record muſt be made up, before it is ſealed and put in a place of ſecurity.

Ver. 18—22. *And ſurely*, &c.] Here is an abrupt tranſition to ſome other matter,

[1] חטפל *to note in a regiſter*, as Mr. Heath turns it; and ſo the LXX. σημειωσεις.

19. Thy headlong torrents through the vallies ſound,
Burſt the ſtone bridges, ſcoop the ſolid ground,
Ravage

ter, after the manner of the Arabian poets[k]. He paſſeth, if I miſtake not, from his own particular afflictions to the calamitous ſtate of this world in general; inſtancing earthquakes, inundations, and the waſte of mankind by death: all which he conſiders as effects of the wrath of God againſt the ſins of men[l]. compare ver. 13.

Ver. 18. *The mountain falling*, &c.] by an earthquake. ſee the note on chap. ix. 5.

Ver. 19. *The waters*, &c.] I underſtand this verſe to be a deſcription of deſolating land-floods, or torrents, occaſioned by the falling of the autumnal or vernal rains in too great abundance.

The waters daſh in pieces[m] *the ſtones,*
Their overflowings[n] *waſh away the ſoil of the earth,*
And thou deſtroyeſt the hope of man.

the hope of man] that is, the hope of the huſbandman; the fruits of the ground, whether in the vineyard or in the fields.

The yellow harveſts of the ripen'd year,
And flatted vineyards, one ſad waſte appear:
When Jove deſcends in ſluicy ſheets of rain,
And all the labours of mankind are vain.

Pope's Hom. Il. v. 117, &c.

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[k] Vid. Pocock. *in carmen Tograi.* p. 50.

[l] See chap. ix. 5, 6. Homer alſo repreſents deluges as divine puniſhments of injuſtice. Il. xvi. 384, &c.

[m] שחקו it ſignifies not a gentle but a violent attrition and diſſipation, as appears by the literal and figurative uſe of this word in the hebrew bible. See Exod. xxx. 36. Pſ. xviii. 43.

[n] סביחיה The verb ſignifies in Chaldee *to increaſe*; in Arabic, *to pour out.* Vid. Caſtell. *Lex. Hept.* with regard to the conſtruction, the maſculine plural ספיחיה is the nominative to the verb תשטף ſingular and feminine: and the affix ה refers to the dual number מים as its antecedent. Theſe are common enallages in the Arabic language. Vid. Shultens' *Comment.*

Ravage the fields, and with impetuous ſway
Hurry the rural hope of toiling man away.
20. O'er weeping man thy legion'd ills prevail,
His face thou changeſt into ſickly pale:
Then ſudden to the nether ſhades he's hurl'd,
Cut off from all communion with the world;
21. Unknowing what befalls his children here,
Unſharing in the triumph and the tear:
22. His corſe, meanwhile, in ſorrow waſtes away,
And his loſt breath laments its mould'ring clay.

CHAP.

Ver. 20. *Thou prevaileſt*, &c.] This expreſſion referreth to the conſtant and irreſiſtable operation of the ſentence of mortality, which is paſſed upon all men.

Thou changeſt, &c.] Too often we behold, with a ſigh, this funeral preſage in the altered looks of our valuable friends and beloved relations.

Ver. 21. *His ſons*, &c.] The heart of every tender parent feels the force of this pathetic ſentiment.

Ver. 22. *But his fleſh*, &c.] As the two foregoing verſes ſpoke of man departed into another world, it is moſt natural to underſtand this verſe to relate to the ſame ſubject. According to the following tranſlation*, which the original will allow, we are preſented with a tragical picture of man's condition in the grave:

But over[p] *him his fleſh ſhall grieve*[o],
And over him his breath[r] *ſhall mourn.*

In

* Suggeſted in part by the learned Schultens.

[p] עליו *over*, or *for*, *him* Amos vi. 6. *they are not grieved for the affliction of Joſeph.* Vid. Noldium.

[o] כאב *to be ſorrowful*, as in Prov. xiv. 13. *the heart is ſorrowful.* The adjective bears the ſame acceptation in Arabic. See the Arabic verſion of the Pſalms, Pſ. xxxiv. 17.

[r] נפשו *his breath.* ch. xli. 21. (Heb. ver. 13.) *his breath kindleth coals.*

CHAP. XV.

1, 2. The Temanite reply'd: What ſtorm is this,
From our wiſe man, of pride and emptineſs!
This, wiſdom's language? is a wiſe man's mind
Big with the poiſon of an eaſtern wind?
3. And will he thus abuſe the pow'rs of breath,
To vent opinions miſchievous as death?

4. Death

In the daring ſpirit of oriental poetry, *the fleſh*, or body, and *the breath* are made conſcious beings; the former lamenting its putrefaction in the grave, the latter mourning over the mould'ring clay which it once enlivened.

CHAP. XV.

The poem is now all in a flame. Even Eliphaz has loſt temper. He vents himſelf in bitter ſarcaſms and reproaches; charging Job's replies with impiety, ſelf-ſufficiency, contempt of his elders, and intolerable arrogance towards God himſelf. ver. 1. to the end of ver. 16.

The ſecond part of the ſpeech, ver. 17—30, is a citation of an old Arabian poem [1], the ſubject whereof is the vengeance of God on ſome tyrannical princes: For Eliphaz and his companions ſuppoſed Job to be of that character.

He concludes, by way of application, with his own comminations on all who abuſe the power intruſted to them, and make a ſale of juſtice. The drift of the whole is to vindicate providence, to expoſe Job as an object of divine wrath, and to terrify him, if poſſible, into a confeſſion of his guilt. ver. 31—35.

Ver. 3. *unprofitable—can do no good*] Theſe negative expreſſions muſt here ſignify highly *pernicious*, by a figure of ſpeech called meioſis, otherwiſe the thought in this verſe will ſink into flatneſs. for in the foregoing verſe, he had characteriſed Job's opinions by the ſtrong image of *the eaſt wind*. In thoſe climates, both in ſpring and ſummer, if the eaſt-wind blows for ſome days [2], all the

[1] See Michaelis on *the Prælections*.

[2] Michaelis *in Prælect.* p. 23. n. 22.

4. Death to religion, to all virtue bane,
Thy words the lifted hand of pray'r reſtrain.
5. Thy mouth bewrays, ſpite of its glozing art,
Th' impiety cloſe-lurking in thy heart:
6. By thy own mouth condemn'd, what need of mine?
Sufficient voucher for thy guilt is thine.

7. Born

the fields are burnt, ſo as that ſcarce any green thing remains; moſt of the rivers and fountains are dried up, and nature itſelf ſeems almoſt to die.

Ver. 4. *Yea thou caſteth off fear*, &c.] He taxeth Job's doctrine of an *unequal providence* with impiety. It tended, he ſays, to ſubvert religion; by confounding all diſtinction of characters in the diſtribution of good and evil. That he refers to this doctrine, appears by his aſking Job, in ver. 7, 8, whether he had been in the council of God; ſince he pretended to be better informed in the plan of providence than they?

Thou caſteth off] The hebrew word imports *diſannulling*, or *making void*[u] a moral bond or obligation. The obligation of religion is broken, he ſays, by Job's principle *that God deſtroyeth the perfect and the wicked*[v]. The wicked, then, have nothing to fear; nor the pious any thing to hope from him. In ſhort, the providence which Job contended for, was, in this man's account, no providence at all; and nothing better than downright atheiſm.

Ver. 5, 6. *For thy mouth*, &c.] Behold the progreſs of bigotry and uncharitableneſs. He firſt falſely accuſeth his friend of having vented atheiſtical principles; and then concludes, that there wanted no other evidence to prove him a wicked man.

Thou chuſeſt the tongue of the crafty] He gives this invidious turn to Job's proteſtations of innocence, prayers, and appeals to God: which he repreſents as an artful addreſs to the paſſions of the hearers; to blind their judgement, and deceive them into a favourable opinion of his piety.

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[u] הפר Numb. xxx. 14, 15. *But if he* (the huſband) *ſhall any ways make them* (the vows of the wife) *void, after that he hath heard them*, &c.

[v] Chap. ix. 22.

7. Born before Adam, ſaw thy favour'd eyes
The wood-crown'd hills from eldeſt ocean riſe?
8. Haſt thou in the celeſtial ſynod ſtood?
The counſels heard, th' Almighty's edicts view'd?
Doſt thou poſſeſs the ſecrets of his rule?
Thou only wiſe, and every man a fool?
9, 10. What boaſts thy knowledge above ours? Behold,
With us the head in grave experience old;
Yea th' old old man, to whoſe low-bending years
Thy father's wrinkled age as youth appears.
11. Mean are divine emollients? held for vile,
Friendſhip's monitions couch'd in friendly ſtyle?
12. Whither

Ver. 7—10. *Art thou*, &c.] He now chaſtiſeth him for having preſumed to underſtand the ways of God, better than they who were ſo much his elders.

Art thou the firſt man, &c.] *Waſt thou born before Adam*[x]? The ſarcaſm in this, and in the following verſe, is ſevere but noble: perfectly in the lofty manner of this ſpeaker. The queſtion amounts to aſking, if he was ſome ſuperior being who exiſted before the world? compare Pſalm xc. 2. Prov. viii. 25.

Haſt thou heard, &c.] *Haſt thou been a hearer in the council*[y] *of God?* Haſt thou been preſent, when the angelic aſſembly were in waiting before the throne of God[z], to give account of their miniſtry; and to receive freſh orders reſpecting the affairs of providence in our world?

Ver. 11. *the conſolations of God*] So he ſtyles their promiſes of a ſpeedy reeſtabliſhment

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[x] הֲרִיאשׁוֹן אָדָם πρωτος τω Αδαμ. The Chaldee turns this clauſe, *wert thou born in the times before Adam, without father and mother?* Had the meaning been *art thou the firſt man*, the original muſt have run הָאָדָם הָרִישׁוֹן (Vid. Schultens' *Comment.*) as אָדָם קַדְמִי *the firſt man*, in the Targum on Pſ. lxxiv. 10.

[y] בְּסוֹד *in the council*, or *aſſembly* as our Tranſlators render it in Pſ. cxi. 1. Jer. vi. 11. It ought alſo to have been turned *council* (not *counſel*) in Jer. xxiii. 18.

[z] Job i. 6.

12. Whither will headlong pride impell thy ſoul?
How fiercely wild thy flaſhing eye-balls roll,
13. Thy ſpirit turning upon God again,
And paſſion raving in audacious ſtrain!
14. " What, pureneſs challeng'd by a child of duſt?
" By woman-born, the lofty ſtyle of juſt?
15. " Not

eſtabliſhment of his felicity, on condition of his repentance. He gives them the pompous appellation of divine conſolations, on account of their pretended excellence.

Is there any, &c.] According to Schultens the tranſlation ſhould be;

And gentle[a] *diſcourſe*[b] *to thee?*

He means by *gentle diſcourſe* their *diſtant intimations* of his guilt, their warnings inſinuated in the way of examples, and their exhortations to confeſſion and amendment. On all which, as well as on their conſolations, Job had poured contempt; particularly in chap. xiii. 12.

Ver. 12, 13. *Why doth thine heart*, &c.] This reprehenſion points in particular to thoſe too high-ſpirited expoſtulations, in chap. xiii. 22, &c.

and what do thine eyes wink at?] *Wherefore do thine eyes look fierce*[c]*?* Excruciating pain, anguiſh of mind, and indignation at their cruel treatment had given, perhaps, an air of wildneſs and fierceneſs to his countenance; which this inhuman cenſor attributes to paſſion againſt God.

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[a] לאט *ad lenitudinem, gently*; as our engliſh bible turns it, in II Sam. xviii. 5. Deal *gently for my ſake with the young man.* The root is אטט *lenis fuit*, ſo it ſignifies in Arabic. Vid. *Comment.* Schultens.

[b] דבר a ſeries of words, or *talk* as it is rendred in ver. 3, *unprofitable talk.*

[c] ירומון This word is no where elſe found in the hebrew bible. It is, however, happily preſerved in the Arabic language: where, according to Schultens, it ſignifies *to be in a rage, to ſcowl, to have a wild and threatning look*; being a metaphor either from the growling of a beaſt of prey, or from the aſpect and rumbling of a thunder-cloud.

15. " Not pure, not juſt, before his piercing ſight,
" Are ev'n his holy miniſters of light:
16. " How then, that foul abominable thing,
" Who ſins as eager as he quaffs his ſpring?"

17. Hear thou my doctrine, what theſe eyes atteſt,
18. By ancient bards in living verſe expreſt:
A line of worthies, in ſucceſſion long,
With faithful voice roll'd down th' immortal ſong;
19. For

Ver. 14, 15. *What is man*, &c.] His citation of the oracle (chap. iv. 17, &c.) a ſecond time, is intended as a reproach of Job's diſobedience to it by perſiſting to juſtify himſelf to God.

How much more abominable, &c.] In the firſt recital of the oracle, the application was addreſſed to mankind in general (chap. iv. 19.) But the words *abominable* [d] and *filthy* [e], which he now uſeth, are, in ſcripture, epithets of the vileſt ſins and ſinners: And the ſtrong phraſe *which drinketh iniquity like water* [f] implies committing crimes without reluctance, yea with eagerneſs and guſt; which is an effect of *inveterate habits* only. All this perfectly agrees with their injurious idea of Job; to whom the application is now perſonally made.

How much leſs [g] *(clean in his ſight*, ver. 15.) is the *abominable and filthy man* [h], *who drinketh iniquity like water?*

Ver. 17—19. *I will ſhew thee*, &c.] Bildad had quoted half a dozen lines of the

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[d] נתעב

[e] נאלח See Levit. xviii. 30. Pſalm xiv. 1, 3. 1 Pet. iv. 3.

[f] Prov. xix. 28. *The mouth of the wicked devoureth iniquity.*

[g] אף כי Chap. ix. 14. *How much leſs ſhall I anſwer him?*

[h] איש *the man.* Pſ. cxii. 1. אשרי איש ירא את יהוה *Bleſſed* is the *man* that *feareth the Lord.*

19. For wiſdom fam'd, on whoſe high-favour'd land
Invaſion's foot was never known to ſtand.

20. " The tyrant, all his days of dreaded pow'r,
" In dark ſuſpicion of its fatal hour,
" His

the ancient poetry, that were in the *proverbial* ſtyle [i]. Eliphaz is going to cite a much larger number; of *the deſcriptive* kind, and in a ſublimer ſtrain. He prefaceth the citation with obſerving; firſt, that the facts alledged in theſe verſes were verified by his own experience; *that which I have ſeen, I will declare.* ſecondly, that theſe verſes contain the obſervations of the wiſe in very ancient ages; and had been carefully conveyed down by oral tradition to the preſent times; *which wiſe men have told from their fathers, and have not hid it:* and thirdly, that theſe traditional verſes had been preſerved pure and perfect, by means of the peculiar circumſtances of the perſons through whoſe hands they had paſſed: for no foreign colony had intermixed with them; *unto whom alone the land was given.* Neither had their country ever been conquered, *and no ſtranger came upon them* [k]; characters, which determine the country, ſpoken of, to be *Arabia Felix* [l]; and conſequently the cited poem to be an *Arabian* poem.

Ver. 18. *have told*] that is, have expreſſed in memorial verſes: for this was the ancient mode of conveying inſtruction [m]. Poetry was the favourite ſtudy of the Arabs in the earlieſt times, and was uſed as the vehicle of all their knowledge [n]. 'Tis further obſervable, that Eliphaz ſays, *have told*, not *have written:* He ſpeaks therefore of times anterior to the invention of letters.

Ver. 20, &c. *The wicked man*, &c.] We have here the pleaſure of reading a piece

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[i] Chap. viii. 11, 12, 13.

[k] לא עבר זר בתוכם LXX. ουκ επηλθεν αλλογενης επ' αυτους, *no ſtranger came upon them.* See Joel iii. 17. Heb. iv. 17.

[l] Mr. Le Clerc ſuppoſes, with great probability, that *the wiſe men*, whom Eliphaz ſpeaks of, were the *Joctanidæ*, the pure original Arabs, deſcendants of Jocktan the ſon of Eber; who ſettled in *Arabia Felix*, which they enjoyed *alone:* They became famous for their wiſdom, that is, philoſophy. Vid. Pocock. *Specim. hiſt. Arab.* p. 3, 6. and I Kings iv. 30. The Queen of Sheba was of this country.

[m] See the note on chap. viii. 10.

[n] Pocock. *Specim. hiſt. Arab.* p. 158, 159.

" His own ſoul tortures with divining fears:
21. " He ſtarts, dire noiſes eccho in his ears;
" He hears the ruffian's ſtep, in peace profound,
" He trembles at th' imaginary wound;
22. " His conſcious heart deſpairing to evade
" The midnight vengeance of the watching blade:
23. " An exile now, unfriended, hard beſted,
" Wand'ring, inquiring, crouching low for bread;
" He

piece of poetry, that was the production of Arabia Felix; more ancient, perhaps, than the old Caananitiſh ſong quoted by Moſes[o], and no leſs admirable for its ſublimity than venerable for its age. The citation ends with the thirtieth verſe: For that verſe cloſeth the deſcription which begins at this twentieth verſe.

travelleth with pain] *tormenteth himſelf*[p]. He is in perpetual dread of ſome tragical cataſtrophe.

Ver. 21. *A dreadful ſound*, &c.] *A dreadful ſound is in his ears, that in peace*[q] *the deſtroyer will come upon him.* When there are no ſigns of invaſions, inſurrections, or plots againſt him, his diſturbed imagination is continually preſenting deſtruction to him. This is ſtrong painting.

Ver. 22. *He believeth not*, &c.] His deſpair of eſcaping ſome unhappy end, aſſaſſination for inſtance, is deſcribed here:

He believeth not that he ſhall return out of darkneſs,
But (believeth) that *he is watched for*[r] *of the ſword.*

Ver. 23. *He wandereth*, &c.] This abrupt tranſition, to *the puniſhment* of the wicked

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[o] Numb. xxi. 27, 28.

[p] מתחולל εαυτον τιμωρεμενος *tormenting himſelf*, as Grotius explains it. Buxtorf, in his hebrew concordance, renders it, *dolore ſe conficit.* It is engliſhed *was exceedingly grieved*, in Eſther iv. 4.

[q] בשלום St. Jerom's verſion is free and clear; *et cum pax ſit, ille ſemper inſidias ſuſpicatur, and when there is peace, he is always ſuſpicious of plots.*

[r] צפו Pſ. xxvii. 32. *The wicked watcheth the righteous, and ſeeketh to ſlay him.*

" He knows, he knows his predetermin'd doom,
" Sees it arriv'd, the day of direful gloom:

24. " Gigantic

wicked oppreſſor, admirably expreſſeth the ſuddenneſs of the event; and preſents him to our very ſight in a moſt deplorable ſtate of calamity. It was no uncommon thing, in ancient times, to ſee bad princes expelled their dominions, and reduced to beggary in a foreign land. Homer alludes to ſuch examples, in thoſe beautiful lines where Achilles ſays to king Priam;

Two urns by *Jove*'s high throne have ever ſtood,
The ſource of Evil one, and one of Good;
From thence the cup of mortal man he fills,
Bleſſings to theſe, to thoſe diſtributes ills;
To moſt he mingles both: The wretch decreed
To taſte the bad, unmix'd, is curſt indeed;
Purſu'd by wrongs, by meagre famine driv'n,
He wanders, outcaſt both of earth and heav'n.

Mr. Pope's Iliad, B. xxiv. 663[s], &c.

He knoweth, &c.] *He knoweth* by experience[t], *that a day of darkneſs was decreed*[u]; it is *preſent to him*[w]. He had lived in terrible apprehenſions of this *day of darkneſs*, or time of vengeance[x]. He now finds by experience, that ſuch a fatal day was preordained to his crimes. *The day* of the wicked means the time appointed in the counſels of God for the puniſhment of his wickedneſs. Pſ. xxxvii. 13.

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[s] In the original, ver. 527, &c.

[t] ידע *He knoweth by experience:* ſo it ſignifies chap. v. 25. *Thou ſhalt know alſo that thy ſeed ſhall be great*, &c.

[u] נכון *decreed*, eſtabliſhed by the decree of God, Gen. xli. 32. *the thing is eſtabliſhed by God.*

[w] בידו *it is in his hand*, i. e. before him, in his preſence. Thus in the apocryphal book of Eſther, chap. xiv. 4. the queen ſays to God, *my danger is in mine hand.* In Arabic the phraſe בין ידין is frequently uſed for *coram eo*, in his preſence. See the Arabic verſion of the Pſalms, Pſ. v. 5. ix. 3.

[x] Ver. 22. *He believeth not that he ſhall return out of darkneſs.*

24. " Gigantic Woe and deſperate Remorſe
" Aſſail, diſtract, o'erpow'r him; like the force
" Of ſome great ſultan, when he pours his might
" On the bold ſatrap who provokes the fight.
25. " This is the daring criminal, whoſe pride
" With lofty arm the thunderer defy'd:

26. " Who

Ver. 24. *Trouble and anguiſh*, &c.] One of theſe terms meaneth, I ſuppoſe, his *outward calamities*; the other, his *deſpair*. To expreſs both in the language of ſublimity, and withal to give a ſtrong idea of the number and irreſiſtable violence of his diſtreſſes, the Poet repreſents *trouble* and *anguiſh* as perſons, and leaders of a formidable army of evils; attacking and overpowering this high delinquent. He illuſtrates this thought by the ſimile of a monarch, who with his whole force falls upon one of his great lords that is in open rebellion againſt him; as Grotius explains the compariſon: *as a king ready to the battle.*

Ver. 25—28. *For he ſtretcheth out*, &c.] The poet breaks the thread of his deſcription of this wicked man's *puniſhment*, to delineate his *crimes*; which are impiety [y], luxury [z], and rapacity [a].

He ſtretcheth out, &c.] Theſe images are borrowed from the ſingle combat, which was much in practice in the ancient wars. *Stretching out the hand* is the attitude of defiance: *ſtrengthening himſelf*, or *behaving himſelf inſolently*, may denote the haughty terms of the challenge; and *running*, &c. the intrepidity and fury of his attack. Theſe bold metaphors are intended to expreſs the moſt daring impiety, atrocious violation of the laws of God with contempt of his vindictive juſtice. The whole may be thus ttanſlated,

For he ſtretched out his hand againſt God,
And bade defiance [b] *to the Almighty.*

He

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[y] Ver. 25, 26. [z] Ver. 27. [a] Ver. 28.

[b] So Mr. Heath turns יתגבר The LXX. render it by τραχηλιαω, which ſignifies, ſays Druſius, *collum attollo, ſuperbio, ferocio.* The hebrew word in this conjugation imports literally, *to make himſelf a mighty man.* The idea, which it contains, is opened and extended in Pſ. xii. 3, 4, 5,

26. " Who ſtretching out his neck, in open field,
" Ruſh'd on the terrors of the blazing ſhield.
27. " His heav'n was riot, and his god was wine,
" Fat cloath'd his ample face, and fat his ſpreading loin:
28. " By rapines rich, by deſolations great,
" The ruin'd city and the pillag'd ſtate.
29. " 'Tis wealth accurs'd, pow'r for a ſeaſon tall,
" On canker'd root, aſpiring but to fall:

30. " Dark

He ran upon him with his neck[c],
Upon the thick boſs of his buckler.

Homer gives to Jupiter a ſpear and a ſhield. The ſcripture poets arm the Almighty with a ſhield, a ſword, and a bow.

Ver. 27. *he covereth—and maketh*, &c.] *he covered—and made*, &c. This verſe is a graphical deſcription of luxury. compare Pſ. lxxiii. 7, 8.

Ver. 28. *And he dwelleth*, &c.] *And he dwelled*, &c. The foregoing verſe marked the *ſenſuality* of this wicked man. The character would have been left unfiniſhed, had the poet added nothing concerning the *oppreſſions* by which that luxury was ſupported. I think therefore, that by *dwelling in deſolate cities*, &c. muſt be underſtood his getting poſſeſſion of them by conqueſt; and depopulating them partly by his ſword, and partly by ſevere contributions and taxations.

Ver. 29. *He ſhall not*, &c.] The poem here returns to the deſcription of this man's *cataſtrophe*.

He ſhall not continue to be rich[d],

Neither

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[c] בצואר *cum prono collo*, with his neck ſtooping and ſtretched out; the very attitude of a combatant running upon his adverſary, as Mr. Le Clerc, I think, has remarked.

[d] לא יעשר *He ſhall not continue to be rich.* A verb is ſometimes to be underſtood of the continuation of the action expreſſed by that verb. Vid. Guarin's *Grammat. Heb.* vol. i. p. 518.

30. " Dark clouds involve him, on his branching head
" Devouring flames fierce devaſtation ſpread:
" Uprooted by the furious breath of heav'n,
" Impetuous down his mountain's ſteep he's driv'n."

31. Woe to the man who by oppreſſion climbs,
Drunk with ſucceſſes, and ſecure in crimes:

32. For

Neither ſhall his power [e] *endure,*
Neither ſhall their proſperity [f] *ſtrike root* [g] *upon the earth.*

This is a negative manner of expreſſing the total overthrow of ſuch men's greatneſs and felicity.

Ver. 30. *He ſhall not depart*, &c.] he ſhall not come out of his calamities. The deſtruction of the tyrant, with his whole family and fortunes, is here repreſented by that of a lofty tree; which on ſome dark tempeſtuous day is fired by lightning, torn up by the wind, and hurled down the precipice on which it grew.

Ver. 31. *Let not him*, &c.] Eliphaz now ſpeaks in his own perſon, and denounceth a commination, grounded on the example in the lines juſt cited, againſt all who raiſe themſelves to wealth and power by iniquitous means; pointing in particular to Job.

Let him not truſt in proſperity [h], who *is intoxicated* [i] therewith:

For

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[e] חיל ſignifies *power* very frequently.

[f] מנלם *their proſperity*, as Mr. Heath turns it. The root נלה is in Arabic, *aſſecutus eſt, obtinuit votum ſcopumque.* מנלה therefore is *ſucceſs*, or a ſtate in which all things go according to a man's wiſhes and endeavours. Schultens.

[g] לא יטה *ſhall not extend*, viz. its roots; *non radices aget in terram*, Schultens: more arborum quæ radices ſuas longè latéque extendunt. Druſius.

[h] בשו it ſignifies in Arabic, an *equilibrium*, and is applied to the ſun in his meridian altitude; and in metaphor denotes *the height of proſperity.* Schultens.

[i] נתעה *qui* eâ *inebriatus inſanit.* Iſaiah xxviii. 7. xix. 13, 14. Hoſ. iv. 12. Schultens.

32. For bitter change ſhall come: untimely blaſt
His boughs ſhall wither, and his fruit ſhall caſt;
33. As when the vine her half-grown berries ſhow'rs,
Or poiſon'd olive her unfolding flow'rs.
34. Know all the wicked, all the venal crew,
Their ſplendid tents the ſkulking bribe ſhall rue:
A fire it kindles, and the flame ſupplies,
Till the gay ſcene a diſmal deſert lies.

35. See

For his change[k] *ſhall be miſery*[l].

Ver. 32. *It ſhall be*, &c.] *It*, the calamitous change before mentioned *ſhall be accompliſhed before his time*; that is, before his days are fulfilled: He ſhall periſh by an untimely death.

His branch ſhall not be *green*] *ſhall not continue green*[m]. His fate ſhall be like that of a vine, or olive, that is withered by drought, or by a poiſonous eaſt-wind; as it follows in the next verſe.

Ver. 33. *He ſhall ſhake off*, &c.] The green grapes ſhew themſelves early in the ſpring[n], in thoſe hot climates; and the olive bloſſoms in June and July[o]; in which months a burning peſtilential eaſt-wind bloweth there[p].

Ver. 34. *Hypocrites*] *Profligates*. it is clear, that *the congregation of hypocrites* and *the tabernacles of bribery* mean one and the ſame character; ſuch impious oppreſſors

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[k] תמורתו it is engliſhed *exchange* chap. xxviii. 17. *and the exchange of it ſhall not be for jewels of fine gold.* A change of condition, from good to bad, is like an exchange of a valuable commodity for another that is nothing worth.

[l] שוא *vanity*, that is, *miſery*. So it is uſed chap vii. 3. *I am made to poſſeſs months of miſery.*

[m] So in ver. 29. *He ſhall not continue to be rich.* See the note.

[n] Cantic. ii. 11, 13. vii. 12.

[o] See Johnſon's *Herbal.*

[p] Chap xxvii. 21. Ezek. xvii. 10. Jonah iv. 7, 8. Vid. Michaelis *in Prælect.* p. 39, n. 41. Schultens in Job xxvii. 22.

35. See now oppreſſion, (and its boaſted gain)
Conceiv'd and uſher'd into birth in vain:
The flatt'ring crime, with ſo much anguiſh bred,
Turns all its plagues on its own parent's head.

CHAP. XVI.

1, 2. Dull ecchos of dull things too long, reply'd
The ſuff'ring man, my patient ear have try'd.

Officious

oppreſſors as are deſcribed in the Arabian poem, which he had been reciting. See the note on chap. viii. 13.

Ver. 35. *They conceive*, &c.]

They conceive miſchief[q], *and bring forth iniquity*[r]:
But their belly prepared a cheat[s] to themſelves.

Miſchief and iniquity, that is, miſchievous iniquity, undoubtedly mean the ſchemes of injuſtice which they *conceive:* and they are ſaid *to bring forth* thoſe ſchemes, when they carry them into execution. But it turns out, that the wrong, which they deſign and do to others, proves *a cheat*; that is, the cauſe of their own deſtruction. That this is a true explication of the words, appears from the parallel paſſage; Pſ. vii. 14, 16. (Heb. ver. 15, 17.) *Behold he travaileth*[t] *with iniquity*[u], *and hath conceived*[w] *miſchief*[x], *and brought forth a falſhood*[y]. *His miſchief ſhall return upon his own head, and his violent dealing*[z] *ſhall come down upon his own pate.*

CHAP. XVI.

Such a ſpeech as the foregoing was admirably fitted to carry on the deſign of the poem, by irritating the paſſions of Job, and inflaming his diſcontent with the ways of providence. In this part of his reply, he expreſſeth his reſentment in a moving

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יחבל [s] מרמה [q] און [r] עמל [t]
חמסו [z] שקר [y] עמל [x] הרה [w] און [u]

Officious to torment I find you all,
Your documents are ſtings, your comforts gall.
3. With endleſs brawl ſhall declamation roar?
What rous'd thy paſſion to one tempeſt more?
4. Would I thus pour rough anſwers in your ear,
Hard as your hearts, and as your ſtyle ſevere,
Or ſhake the ſcornful head, ſhould Heav'n aſſign
Your ſouls the miſerable place of mine?
5. Ah! no —— ſoft pity ſhould inſpire my phraſe,
I'd ſooth your ſorrows and your courage raiſe.
6. For me —— O what ſhall mollify my grief?
Nor plaining yields, nor ſilence yields relief:
7. And now, I faint beneath its ſwelling load,
Thy ſland'rous tongue unpeoples my abode:
8. I'm

moving repreſentation of their inhumanity [z]; in vehement deſcription of their brutal uſage [a]; and in affecting remonſtrances to God, for delivering him into the hands of theſe unmerciful men [b]. He concludes with renewed and moſt ſolemn aſſeverations of his innocence [c], and an earneſt petition to be brought to immediate trial before God [d].

Ver. 4, 5. *I alſo could ſpeak*, &c.] This reproof is inimitably tender, and at the ſame time exquiſitely keen.

Ver. 7. *But now he hath*, &c.] *But now it* (my grief [e] ver. 6.) *hath made me weary*. My affliction is become inſupportable, ſince I can find no relief either from

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[z] Ver. 1—6. [a] Ver. 7—10. [b] Ver. 11—16.
[c] Ver. 17, 18, 19, 20. [d] Ver. 21, 22.
[e] The latin vulgate juſtly ſupplies the word *grief* from the foregoing verſe; *nunc autem oppreſſit me dolor meus*.

8. I'm ſeiz'd, as though a homicide, by thee;
Then blacken'd with thy daring calumny:

Fierce

from ſilence or lamentation. Moreover, I am, by this man's calumnies, deprived even of the comfort of a friend to pity me.

Thou haſt made deſolate[f], &c.] Thou Eliphaz (ſo the tenor of the diſcourſe requires us to underſtand the addreſs) by thy ſlanders, ſanctified by thy years and character, driveſt away the few friends my adverſity had left to me. It is ſuppoſed, he alludes to the words in chap. xv. 34. *The congregation of profligates ſhall be deſolate.*

Ver. 8. *And thou haſt*, &c.] This obſcure verſe will become clearer, I think, in the following verſion;

Thou alſo haſt apprehended me[g], as a malefactor.
He is become a witneſs againſt me:
Yea he that belieth me[h], *riſeth up againſt me;*
He accuſeth me *to my face.*

Thou haſt apprehended me, &c.] He ſtill directs his ſpeech to Eliphaz; who had ſet him forth as a cruel tyrant, and an example of divine vengeance. This treatment he compares to ſeizing and binding a notorious offender.

He is become, &c.] By a ſudden change of the perſon, expreſſive of great emotion, he turneth from Eliphaz to the audience; and inſtead of continuing his addreſs to him, complaineth bitterly of him. *He*, this man, my profeſſed friend, is become my falſe accuſer.

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[f] השמות If the root, שמם, properly ſignifies, as Schultens affirms, *to be blaſted by lightning*, or *by a ſcorching wind*; it affords a ſtrong and beautiful metaphor to expreſs the effect of the breath of ſlander.

[g] תקמטני LXX. επιλαβου μου, *Thou haſt laid hold on me.* Grotius remarks, that it is a judicial term, denoting the ſeizure of a ſuppoſed criminal; in order to bring him to a trial. It ſignifies in Chaldee and Syriac *to bind* (Caſtell. Lex.) and in Arabic, *to tie the hands and feet*, alſo *to bind a captive*; Schultens. We tranſlate it *to be cut down* chap. xxii. 16. But I know of no authority for that verſion; any more than for rendering it here, *thou haſt filled me with wrinkles.* Theſe are the only places where קמט occurs in the hebrew bible.

[h] כחשי Symmachus reads it as a participle of the preſent tenſe in *Kal.* for he turns it καταψευδομενος *belying me.* It is engliſhed *to lye*, Hoſ. iv. 2. The ſubſtantive denotes *a lye* told by informers and falſe accuſers, Hoſ. vii. 3. Nahum iii. 1. See alſo Pſ. lix. 13.

Fierce in my face this lying witneſs flies,
9. He grinds his teeth, rage lightens from his eyes:
10. All ruſh with open jaws, all tear my name,
And glut their fury on my murder'd fame.

11. Ah! ſo it pleas'd th' Almighty to ordain,
Ev'n to expoſe me, in his ſhaming chain,
To ſons of Belial, to licentious throngs,
And the rude inſult of reviling tongues.

12. I

Ver. 9. *He teareth me*, &c.] This is a lively piece of painting: He repreſents theſe men as ſo many beaſts of prey, greedily worrying him to death with their ſlanders and comminations [h].

Ver. 10. *They have ſmitten*, &c.] A proverbial form of ſpeech for *atrocious defamation*. Lam. iii. 30.

They have gathered themſelves together, &c.] This is flat. The original denotes exceſſive greedineſs in devouring; and, in the metaphor, a malignant ſatisfaction. *They have glutted*, or *gorged*, *themſelves* [i] *upon me*.

Ver. 11. *God*, &c.] He now complains of God, for having by means of his affliction expoſed him to this barbarous uſage.

The ungodly—the wicked] They had painted *him* in theſe black colours. He might, with much more juſtice, retort the charge upon *them*; if uttering the fouleſt calumnies will denominate a perſon wicked.

delivered

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[h] The royal poet deſcribes the abuſe and ſlanders with which he was worried in ſimilar language; Pſ. xxxv. 15, 16. But what our Bible there renders, *with hypocritical mockers at feaſts*, is perhaps more juſtly turned by Caſtellio, *impurorum heluonum ritu*, *after the manner of profligate gluttons*.

[i] It bears this ſtrong meaning in Exod. xv. 9. *my luſt ſhall be ſatisfied* (ſatiated) *upon them*. נַפְשִׁי, here rendred *my luſt*, ſhould, I think, have been turned, *my appetite*; as in Prov. xxiii. 2.

12. I once was happy——but his forceful hand
Seiz'd, ſhook me, hurl'd me from my lofty ſtand:
Then, bruis'd and daſh'd to pieces, ſtill on me,
Fix'd for his mark, he wreaks his ſtern decree:
13. His unrelenting bowmen hem me round,
Pierce, cleave me, ſhed my vitals on the ground.

14. 'Tis

delivered me—turned me over] The terms in the original are expreſſive of the moſt ignominious uſage. They are metaphors taken from the puniſhment of a malefactor: The former[k] is ſuppoſed to denote *the putting an iron collar about his neck*, the other[l] *caſting him down into a deep and miry dungeon.*

Ver. 12. *I was at eaſe*[m]] It is obſervable, that he does but juſt mention his former proſperity. He expreſſeth it by a ſingle word, as though it were nothing. whereas he dwells upon his calamities, and deſcribes them in the ſtrongeſt terms that language could ſupply. This is perfectly agreeable to the nature of diſtreſs.

He hath broken me aſunder, &c.] He deſcribeth the ruin of his fortunes and family, the diſeaſe inflicted on his perſon, and the cruel attack of his character by his three friends. He compares his caſe to that of a man who is ſeized by the hair of his head, and thrown down a precipice; then, with his limbs all broken, and ſcarce able to breathe, is ſet up for a mark to be ſhot to death with arrows. Whether theſe highly tragical images exiſted only in the poet's fancy, or

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[k] יסגירני See the note on chap xi. 10. in the *Commentary* of the learned Schultens.

[l] ירטני In the Arabic language ורט for ירט ſignifies *to ſink in a bog* ſo as not to be able to get out, as Schultens informs us; who turns it here *in barathrum me dejecit, he hath thrown me down into a dungeon*; ſuch for inſtance as Jeremiah was caſt into Jer. xxxviii. 6. Vid. *Comment.* Schultens and the note of the learned Dr Hunt in *Prælect.* p. 213. The LXX. render it by a very ſtrong word ἐρρίψατο *he hath hurled me.*

[m] ישלו the word שלה is that by which Nebuchadnezzar expreſſeth his untroubled proſperity. Dan. iv. 4. Heb. ver. 1.

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14. 'Tis he——ev'n he, th' Almighty, is my foe,
His ſtrong arm hews me, thund'ring blow on blow.

15. Grief's ſable weed to my flay'd body grows,
Grief on my honour'd head foul aſhes throws:
16. Grief marrs my face with ſcalding tears, and night
Black as the grave ſits heavy on my ſight.

17. Yet

or whether they allude to a real mode of puniſhment, practiſed in that country and in thoſe times; I leave to the deciſion of abler judges.

Ver. 14. *He breaketh*[n], &c.] He repreſents the rapid ſucceſſion of his calamities, and God as the ſupreme author of them; whom he compareth to a mighty warrior attacking a city, or fortreſs, with a powerful army.

Ver. 15. *I have ſowed ſackcloth*, &c.] He had put on this habit of mourners, we may ſuppoſe, upon receiving the news of his children's death. He had worn it ever ſince. he had worn it ſo long, that by means of his ulcers it ſtuck faſt to his ſkin.

I have defiled my horn[p], &c.] Or, *I have defiled my head with duſt*. This was another rite of mourning among the Arabians, chap. ii. 12. who derived it, perhaps, from the Egyptians. It was in uſe alſo among the ancient Greeks. Priam lamented the death of Hector by covering his head with duſt, and alſo rolling himſelf in the duſt. Achilles, in the extravagance of his grief for Patrocles, ſprinkled embers, inſtead of aſhes, upon his head.

Ver. 16. *on my eye-lids*, &c.] His eyes had the appearance of a dying man: He thought himſelf to be near his end. See the firſt verſe of the next chapter.

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[n] יפרץ Prov. xxv. 28. *a city that is broken down*, (פרוצה) *and without walls*.

[p] The Syriac renders it, as Mr. Heath obſerves, *my head*. The Chaldee interpreter turns it, *my glory*. His head which of late was ſo highly exalted, and adorned perhaps with the tiara, now hung down; covered with ſordid duſt, or aſhes. Compare Pſalm lxxv. 6. cxii. 9.

17. Yet are theſe hands with no injuſtice ſtain'd,
Pure from theſe lips ſtill flows the pray'r unfeign'd:
18. O earth, the blood accuſing me reveal;
Its piercing voice in no receſs conceal:
19. My witneſs lives in heav'n, whoſe conſcious view
Does all my goings and my thoughts purſue.

20. The

Ver. 17. *Nor for any injuſtice*, &c.] He exculpates himſelf from the charge of *oppreſſion*, in this firſt clauſe; and from *impiety*, in the latter clauſe. Eliphaz had accuſed him in open terms of *impiety* chap. xv. 4—6. and of *oppreſſion*, by inſinuation ver. 20, &c.

Ver. 18. *O earth*, &c.] He confirms the foregoing proteſtation, by a ſolemn imprecation delivered in noble and accumulated figures of ſpeech. The earth is made a perſon, then addreſſed in vehement apoſtrophe. The blood of the murdered is imagined lying and reeking on the ground, and a loud voice is given to it which pierceth into heaven. This is the ſtyle of the grand poetry: this is the language of the higher paſſions.

my blood—my cry] The blood ſhed by me, and its cry againſt me for vengeance. Ezek. xxiv. 6, 7, 8. Gen. xviii. 20, 21. iv. 10.

cover not, &c.] This is equivalent to ſaying, let not the blood which I have ſpilled be unrevenged. When the Arabian poets would ſay, a murder has been unrevenged; their expreſſion is, the blood of the murdered perſon moiſtens the ground like dew: that is, it lies uncovered, and being exhaled by the ſun falls down in dew. Vid. the Arabian *Anthologia*, intituled *Hamaſa*, p. 417. n. ad ver. 1.

But why does Job exculpate himſelf from the crime of murder? Who had accuſed him of it? Eliphaz had done ſo virtually, by repreſenting him as a tyrant: for who ever heard of an unbloody tyrant?

Ver. 19. *my record*[q], &c.] rather, *He who is privy to my actions* is *on high*, as Mr. Heath tranſlates it.

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[q] שׁהֵד The LXX. render it by Συνειδως *he that is conſcious to my actions*. It ſignifies in Arabic, ſays Schultens, *teſtis oculatus*, *an eye-witneſs*.

20. The paſtime of my friends, my ſtreaming eye
Looks up for pity to the Pow'r on high:
21. O might I argue in his ear, and free
As in a mortal court maintain my plea!
22. For my ſhort life's ſhort remnant ſoon muſt end,
And I th' irremeable way deſcend.

CHAP.

Ver. 21. *O that*, &c.] He earneſtly wiſheth he might plead his cauſe with God, with the ſame freedom that a man defends himſelf in a court of human judicature.

O that a man might plead[q] *with God,*
As a man pleadeth *with his fellow* man.

By *a man*, in the firſt clauſe, he means himſelf. The ſentiment coincides with what he had expreſt before, chap. ix. 32. *For he is not a man*, &c. and chap. xiii. 3. *ſurely I deſire to reaſon with God.*

Ver. 22. *When a few years are come*, &c.] He did not expect to live a few years longer, nor even a few days. ver. 16. and ver 1. of the next chapter. ſee alſo chap. vii. 21. This verſion therefore cannot be right. The tranſlation ſhould be, I think;

For[s] my *few years are come*[t] to an end,
And I go the way whence *I ſhall not return.*

He urgeth this conſideration as a motive for haſtening his trial before God.

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[q] ויוכיח לגבר In the oriental tongues, when an impersonal verb (as יוכיח here) is followed by a dative of the noun (as לגבר here) that dative is often the nominative caſe to the verb. thus Prov. xiii. 13. חבל לו *he ſhall be deſtroyed.* Exod. xviii. 27. וילך לו *and he went.* ſo in the ſyriac teſtament, *ve-lo timan le-hun, and that they ſhould not faint.* Luke xviii. 1. ſee alſo Luke x. 34.

[r] בן אדם *man*, indefinitely; as ברנשא in Syriac.

[s] כי It is frequently a particle of ratiocination, *for*. Vid. Noldium.

[t] יאתיו *are come.* אהלך *I go.* The learned reader may recollect the obſervation of Michaelis, that in the ancient ſtate of the language the futures were aoriſts. The LXX. tranſlate the firſt member of the verſe, ετη αριθμητα ηκασιν my *numbred years are come*, i. e. to the end of their number. The vulgate turns the whole verſe, *ecce enim breves anni tranſierunt; et ſemitam, per quam non revertar, ambulo.*

CHAP. XVII.

Ver. 1. My breath is almoſt ſpent——my vital date
Expires——for me the burial chambers wait.

2. Sarcaſtic tongues my dying couch ſurround,
Vex my laſt hours, and ſcoff me into ground.

3. Fix,

CHAP. XVII.

An attentive reader will obſerve, that the ſtyle in the firſt ten verſes of this chapter expreſſeth great diſcompoſure. There are frequent and ſudden changes of the perſon. The tranſitions are abrupt, without the joining particles: and the ſentiments follow one another in a hurry, with little or no connection, juſt as the tumultuous and ſhifting emotions of his mind ſuggeſted them.

From the eleventh verſe to the end of the diſcourſe, all is in the moving ſtrain of elegy. With a melancholy calmneſs he reſigns himſelf to deſpair and the grave.

Ver. 1. *My breath*, &c.] He feels the powers of his body failing, and apprehends himſelf to be drawing near his end. The ſentences are very ſhort and broken, like the ſpeech of a man who panteth for breath. This verſe ought not to have been ſeparated from the laſt verſe of the foregoing chapter, with which it is cloſely connected in ſenſe.

is corrupt] *is deſtroyed*[u]. it is on the point of being exhauſted. Mr. Heath's verſion is, *My life draweth near to deſtruction.*

The graves[w]] The cells or holes in the ſepulchral chambers for the coffins. The walls of theſe ſubterraneous rooms hewn in the rock were ſometimes ſcooped into rows of cells, like the holes in a pigeon-houſe, wide and deep enough to receive a coffin of ſeven or eight feet long[x].

Ver. 2. *Are there not mockers*, &c.] The thought of their injurious uſage of him

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[u] חבלה Prov. xiii. 13. *He that deſpiſeth the word ſhall be deſtroyed.*

[w] קברים *The cells* in the ſides of the ſepulchral chambers. So this word plainly ſignifies in Ezek. xxxii. 22, 23. though it be there alſo tranſlated *graves.*

[x] Maundrell's *journey to Aleppo*, p. 21, 22. Sandy's *travels*, p. 175. Shaw's *travels*, p. 263, &c. 4to.

3. Fix, fix my trial; cheerful I'll appear
Before thy face, my injur'd fame to clear.
Who ſhall ariſe, who give his plighting hand,
As adverſe party, in this ſtrife to ſtand?
4. Not theſe; for theſe thou leaveſt to a mind
Bemaz'd in error and with paſſion blind:
Theſe thou wilt ne'er exalt, nor ſuch ordain
Thy cauſe to argue and thy ways explain.
5. Whoe'er

him rouſeth his indignation; and cauſeth him to collect all the breath he had, to utter this and the following ſentiments, to the end of the tenth verſe, with ſpirit and vehemence.

doth not mine eye, &c.] His eye had been for a long time, and ſtill was vexed with their inſulting geſtures; as his ear had been with their provoking ſpeeches. See chap. xvi. 4, 5.

Ver. 3. *Lay down now*, &c.] *Appoint*[y], *I pray, my ſurety*[z] *with thee.* Theſe are law-terms, and allude to the cuſtom of a perſon's giving bail for his appearance in court on the day of trial. The thought of the injury done to his character, by theſe cenſors, makes him break out on a ſudden in this paſſionate requeſt; that God would fix a time for his trial before him ſpeedily.

Who is he that will ſtrike hands[a], &c.] In the days of ancient ſimplicity, *ſtriking hands* was thought a ſufficient ratification of the moſt ſolemn engagements[b]. The meaning is, Who ſhall undertake the part of plaintiff in this cauſe; or be advocate for God, to juſtify the ways of his providence towards me?

Ver. 4. *For thou haſt hid*, &c.] He excepts to the appointment of any one of

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[y] שימה *appoint thou.* Exod. xxi. 13. *I will appoint thee a place whither thou ſhalt flee.*

[z] ערבני It may be read as a participial noun from ערב *ſpoſpondit, to be bound for another, to be ſurety.*

[a] Prov. vi. 1.

[b] We learn from *Oedipus Colonus*, ver. 646, that a treaty of peace was ratified by the contracting powers giving the right hand to one another.

5. Whoe'er with libel ſtabs his weeping friend,
His race ſhall friendleſs to the grave deſcend:

6. This

of his three antagoniſts to plead the cauſe of God. They had proved themſelves unqualified for that honour, by their ignorance in the courſe of providence; and by their prejudice againſt him.

thou ſhalt not exalt them] If we add the word which in the hebrew begins the next verſe [c], as the Syriac interpreter has done, the ſenſe will be compleat [d]:

For thou haſt hid their heart from underſtanding,
Therefore thou wilt not exalt them to a part.

He means, they were not worthy of the honour of *a part* in this cauſe; that is, of being parties, or advocates, in behalf of God. So Elihu uſeth the very ſame word chap. xxxii. 17. *I will alſo anſwer my part.*

Ver. 5. *He that ſpeaketh*, &c.] The word which, in the hebrew, begins this verſe, being removed to the end of the foregoing verſe; there will come out the following clear tranſlation,

He uttereth malicious things [e],
And the eyes of his children ſhall fail.

In this abrupt manner he points particularly at Eliphaz, as likewiſe in the next verſe. Eliphaz was uppermoſt in his thoughts, not only as the laſt who ſpoke againſt him; but as the ringleader in theſe malicious aſperſions.

The

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[c] לחלק *to a part.* Our Tranſlators render it *flattery.* The Syriac interpreter alſo, though he hath reſtored it to its right place, miſtook its meaning: for he turns it, *by diviſion.* The LXX. rightly render it τη μεριδι *to a part.*

[d] The diſtich alſo will be compleat: for as the firſt verſe is an iambic of nine ſyllables, by this means the ſecond will be ſo too:

כי לבם צפנת משכל
על כן לא תרמם לחלק

[e] רעים LXX. κακιας. They read רָעִים *evil things.* It ſignifies *malicious aſperſions* in Pſalm lii. 3, 4. *Thou loveſt evil* (רע) *more than good, and lying rather than to ſpeak righteouſneſs: Thou loveſt all devouring words, O thou deceitful tongue.*

6. This bold defamer ſhews me for a ſign,
A dire example of the wrath divine:
7. Hence my wan look, and eye with ſorrow dim,
Hence like a ſhadow ſeems each waſted limb.
8. Doubtleſs the juſt, aſtoniſh'd at the ſight,
'Gainſt the proud ſcorner will their zeal excite:
9. The

The eyes [f], &c.] This denunciation appears to me, founded only in Job's obſervation of what frequently happens in the world. The infamy which a parent draws upon himſelf by ſome flagrant crime, uſually involveth his children in its unhappy conſequences.

Ver. 6. *He hath made me alſo a by-word*] His invectives have marked me out for a proverbial example of divine vengeance. compare Jerem. xxix. 22.

And afore time I was as a tabret, &c.] *And I am become a gazing ſtock* [g] *in their ſight* [h]. He means, that in conſequence of the ſlanderous ſpeeches of this venerated man, Eliphaz, he ſhould be looked upon by all mankind as an object of horror.

Ver. 8, 9. *Upright men*, &c.] The ſcandal which his ſufferings would bring upon

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[f] There ſeems to me ſome word wanting in the firſt verſe of this diſtich, to fill up the metre; perhaps לרעהו *(againſt his friend)* was originally inſerted.

יגיד רעים (לרעהו)
עני בניו תכלנה

Thus each ſentence of the period will be an iambic verſe of ſeven ſyllables. The Syriac verſion ſupplies חביבה (i. e. לרעהו) in the firſt ſentence, and in general has hit the meaning, *A friend inſulteth his friend.*

[g] תפת The LXX. render it γελως *a laughing-ſtock.* But it rather denotes an object that cauſeth aſtoniſhment and horror, *a prodigy* (or portent) as Mr. Heath turns it; who derives it from יפת, which in Chaldee ſignifies, according to Caſtell. *demonſtravit.* It ſeems to be ſynonimous with מופת, which we engliſh *a wonder* in Deut. xxviii. 46. *and they* (the fearful curſes aforementioned) *ſhall be upon thee for a ſign and a wonder*, &c. In ſhort, תפת ſeems to anſwer exactly to υποδειγμα in St. Peter, II Pet. ii. 6. St. Jerom had this idea of תפת, for he tranſlates it *exemplum, an example*; namely, of divine vengeance.

[h] לפנים Vulg. *coram eis.* Mr. Heath ſuppoſes it to be a contraction of לפניהם LXX. αυτοις.

9. The friends of virtue will their way purſue,
And fearleſs innocence its force renew.

10. But you, all you, repent; your thoughts reviſe:
Shall I not find ev'n one among you wiſe?

11. 'Tis paſt—O life, farewell—my bliſsful ſchemes
Are broken off—ah too, too pleaſing dreams!

12. All-

upon religion, now occurs to his thoughts. Good men, no doubt, would be ſhocked, to ſee ſo good a man abandoned by God to theſe afflictions and cruel uſage. *Upright men will be aſtoniſhed at this.* But when he adds, *and the innocent ſhall ſtir up himſelf againſt the profligate*, &c. he muſt be underſtood to ſpeak ironically, as Caſtalio and Mr. Heath have remarked. The irony ſtrongly marks the indignation of the ſpeaker; and is a keen rebuke of his antagoniſts, for occaſioning ſuch prejudice to the intereſts of religion by their injurious uſage of him.

ſhall ſtir up himſelf[i], &c.] Doubtleſs they will triumph in their advantage, over impious men, from the bleſſings of religion.

the hypocrite[k]] *the profligate.* It ſtands oppoſed here to the *upright*, *the innocent*, and *the righteous*; and muſt therefore denote men of no religion. See the note on chap. viii. 13.

Ver. 11—16. *My days are paſt*, &c.] Whether he meant to ſhew the vanity of the hopes which theſe men had ſet before him; or to paint more ſtrongly the cruel diſappointment of his own expectations of the divine benediction on his virtue,

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[i] יתעורר It is uſed in the ſenſe of *exulting over an opponent* in chap. xxxi. 29. where it is tranſlated *lift up myſelf*; *If I rejoiced at the deſtruction of him that hated me, or lift up myſelf when evil found him.*

[k] חנף, LXX. παρανομος *a tranſgreſſor.* They often turn it ασεβης, *an impious man*; and twice only υποκριτης, *an hypocrite.*

[l] Oedipus, being about to die, bids farewell to life in much the ſame ſtrain; ολωλε γαρ δη παντα τα εμα, &c. *all my affairs and connections with the world are periſhed*, &c. Oedipus Colon. 1684.

12. All-cheering ſun, adieu. Sepulchral night,
Blot the bright viſion; and be thou my light;
13. My hope another bed, another home,
A bed in darkneſs, and my houſe the tomb.

14. Thou

virtue, he now moſt pathetically takes his leave of the world, and embraces death in a ſtrain of elegy full of deſpairing grief and horror.

my purpoſes[m], &c.] He means, I ſuppoſe, his pious and virtuous deſigns; from which he had promiſed himſelf high enjoyment and a long train of divine bleſſings: For he calls theſe *purpoſes*, in the next ſentence, *the poſſeſſors*[n] *of his heart*, to expreſs how much he had ſet his mind upon them.

Ver. 12. *They change*, &c.] The obſcurity of this period will, I imagine, be cleared away by the following tranſlation;

Night is appointed[o] to me *for day*,
Light is near from the face of darkneſs[p].

That is, Henceforth *the day* which I am to enjoy is the *night* of death: and *the light* which is ordained for me, is *the darkneſs* of the tomb. The expreſſion is in the lofty ſtyle of Æſchylus and Sophocles. In common proſe he would have ſaid, The only comfort left me, and the only thing I have to hope for, is death and a grave.

Ver. 13. *The grave*, &c.] There is a mixture of horror in the ſolemnity of theſe images.

the grave] *Sheôl.* See the APPENDIX, *Numb.* II. I think, *Sheôl* muſt ſignify here

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[m] זמותי It often means *wicked deſigns*, but is evidently uſed here in a good ſenſe. It ſignifies *wiſe thought* or *intention*, as appears from chap. xlii. 2. *no thought of thine can be hindered:* and from Prov. xxxi. 16. where we render the verb זמם *to conſider.*

[n] מורשי *the thoughts*, as our public verſion turns it. But this is too faint. It ſignifies *the poſſeſſors*, thoughts which had gotten poſſeſſion of his heart; from ירש *to inherit.*

[o] ישימו it ſeems to be uſed here impersonally; as יהדפהו and ינדהו ch. xviii. 18. *He ſhall be driven — and chaſed*, &c.

[p] This is Schultens' verſion, and is literal.

14. Thou art my father, Grave: my mother's claim
Be thine, O Worm, and thine a ſiſter's name:
15, 16. My hope! where is it? who my hope ſhall ſee?
It ſhall deſcend the winding grots with me:
Behold

here the *ſepulchral grot*, or tomb. For where his bed was to be, there his houſe alſo was. but his bed was to be *in darkneſs*, that is, the ſepulchral chamber. See chap. x. 21, 22. and Pſalm. lxxxviii. 12, 13. where *deſtruction*, *darkneſs*, and *the land of forgetfulneſs* are but various terms for the *grave*.

Ver. 14. *I have ſaid*, &c.] He transferreth all his filial and fraternal affections to *the grave* and *worm*; ſhewing, by this ſtrong and beautiful mode of expreſſion, how welcome death and diſſolution would be to him. Solomon has expreſt a high degree of affection in much the ſame manner, Prov. vii. 4. A greater than Solomon has given his ſanction to this phraſeology, Matt. xii. 50. I may add, the Roman Tragedian has marked the mighty power of another paſſion, *hatred*, by the ſame images; "One thing is left me, dearer than brother, father, and mother, &c. even hatred of thee [q]."

to corruption[r]] *to the pit*, as our tranſlators turn it in chap. xxxiii. 18, 24. 28, 30. but in ver. 22. of that chapter *the grave*. The ſepulchral grot is thus denominated as being the place of corruption.

Ver. 15. *where is now my hope*, &c.] By his *hope* he here means, I apprehend, the durable bleſſings and honours, which he had expected as a reward of his exemplary virtue[s]. Theſe lively interrogations expreſs with great force the ſeverity of his diſappointment. But the figurative language riſeth much higher in the next verſe; where he gives perſonality to his *hope*, and repreſents this imaginary being as lying down with him in the ſleep of death. This is ſaying in a poetical manner, that all his expectations ended in miſery, death, and putrefaction.

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[q] ——————— una res ſupereſt mihi,
Fratre ac parente carior, regno ac lare.
Odium tui. *Hercules Furens*. 380.

[r] שחת we render it a ditch chap. ix. 31. It there means a deep pit of filthy mire. It ſignifies *the ſepulchre* in Pſalm xxx. 9. and in many other places.

[s] Chap. xxix. 18, &c.

Behold and wonder! there my hope and I
On the ſame couch of duſt repoſing lie.

CHAP. XVIII.

1, 2. The Shuhite anſwer'd: Thou and thy clan, how long
Shall words evaſive lurk beneath your tongue?

Affirm

Ver. 16. *They ſhall go down*[t], &c.] *It (my hope*, ver. 15.) *ſhall go down*, &c.

to the bars of the pit] The word tranſlated *the pit* is *Sheôl*, which here alſo muſt ſignify ſurely *the grave:* for he ſays, That his hope by going down to *ſheôl* ſhall reſt together with him in the *duſt*. *The bars* ſhould, I think, be rather turned *the branches*. Our Author's word ſeems to denote literally *the branches of a tree*[u]; and thence is applied to other things which have a ſimilar relation of parts to their reſpective whole, the members of an animal body[w] for inſtance, and here the *ſepulchral chambers*; which open in the ſide of the ſubterraneous grot, and go off from it as branches from the trunk of a tree.

When, &c.] *Verily*[x] our *reſt together* will be *in the duſt*.

CHAP. XVIII.

I cannot call this ſpeech *oratio morata*, a ſpeech that marks the peculiar temper of the ſpeaker. It might, for all I can ſee, have come with equal propriety from the mouth of Zophar. It expreſſeth, however, very ſtrongly the progreſs and effect of *anger*. The courſe of the diſpute has heated this phlegmatic man: His introduction ver. 1—4. is full of high reſentment; And the reſt of his diſcourſe ſhews that his paſſion greatly elevates his poetry.

In

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[t] תרדנה If this were the third perſon plural feminine of the future tenſe, *they ſhall go down*, it would require a nominative plural, or two ſingular nouns, in the ſame gender: But no ſuch nominative is found either in this or the preceding verſe. I take it therefore to be the third perſon *ſingular* feminine, with the paragogical ſyllable נה like תשלחנה *ſhe put forth*, Judges v. 26. The nominative to the verb תרדנה is תקותי *my hope*, ver. 15.

[u] Ezek. xvii. 6. *It became a vine, and brought forth branches*, בדים

[w] Chap. xli. 12. (ver. 4. in the hebrew) *I will not conceal his parts*, i. e. his limbs בדין

[x] אם We engliſh it *ſurely* in Pſalm cxxxix. 19. Vid. Noldium.

Affirm *the righteous puniſh'd*, we'll oppoſe.

3. What, merit we the ſcorn thy mouth beſtows;

Deſpis'd,

In ver. 5, 6. he lays down his general poſition, the common and favourite principle of all the three, that *deſtructive* calamities are the portion of the *wicked*, great oppreſſors in particular, and of ſuch only.

He confirms and illuſtrates his point by a new example, after the manner of Eliphaz, ver. 7—21.

But he hath ſo varied his choice of images, ſo heightened his colouring, adapted ſome particulars ſo cloſely to the caſe of Job, and wrought up the whole ſcene to ſuch a pitch of tragical terror, that no reader of taſte will, I imagine, be tired with his ſpeech.

Ver. 2. *How long*, &c.] *How long will ye put inſnaring words*[z]? By *inſnaring words* he means artful harangues to catch the paſſions, and divert the attention of the hearer from the main point in diſpute. In this view he conſidered Job's declamations on his innocence and ſufferings. It is remarkable that Bildad addreſſeth himſelf to a plurality of perſons, *how long will ye put*, &c. either becauſe he had obſerved ſome of the audience giving ſigns of favouring the part of Job; or intending, as Schultens thinks, to repreſent him as the leader of an *infidel ſect*: If ſo, by *inſnaring words* muſt be meant ſophiſtical evaſions.

mark[a], &c.] Mr Heath turns it, *ſpeak your meaning plainly, and afterwards we will reply*. "Give a direct and clear anſwer to the queſtion, *who ever periſhed being innocent*[b], &c." If you affirm it, we are ready to argue the point with you.

Ver. 3. *Wherefore are we counted*, &c.] He refers to that contemptuous reflection on their underſtandings in chap. xvii. 4, 10.

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[z] תשמון קנצי למלין *ponetis laqueos (aucupia) verborum.* The word קנצי is found no where elſe in the Hebrew bible. But the verb in Arabic ſignifies *to hunt, to lay nets and ſnares*; and is applied, as Schultens ſhews, to *the uſing of deceitful arts.* See his *Commentary.* The noun קואנץ is *a ſnare.* Vid. Caſtell. *Lex. Hept.*

[a] תבינו *claré ac diſerté loquamini, ſpeak clearly and to the point*, Explain yourſelves. This is Schultens' interpretation, who refers us to ch. vi. 24. and Dan. viii. 16. as examples of this ſignification. we engliſh it there *to cauſe to underſtand, to make to underſtand.*

[b] Chap. iv. 7.

Deſpis'd, and vilify'd as void of mind,
Dull as the dulleſt of the grazing kind?

4. O thou whoſe paſſion at the ways of God
Rends thy own ſoul, ſhall he renounce his rod,
Deſert our world; or change his fix'd decrees,
As the rock fix'd, thy murmurs to appeaſe?

5, 6. Know thou, one dreadful moment ſhall deſtroy
The wicked in his glitt'ring ſcenes of joy:

His

Ver. 4. *He teareth himſelf in his anger*] He retorts the expreſſion which Job directed to Eliphaz, chap. xvi. 9. *He teareth me in his wrath who hateth me.*

ſhall the earth, &c.] Theſe are proverbial forms of ſpeech, for altering what is fixed and unchangeable. The meaning is, if I miſtake not, that God muſt give up his moral kingdom among men, or violate the immutable laws of juſtice by which it is adminiſtred; if ſuch a man as Job eſcaped puniſhment. This interpretation makes an eaſy tranſition to the other part of the diſcourſe, which is deſigned to prove, that by an unchangeable rule of providence the ſignally wicked ſhall ſignally periſh.

Ver. 5, 6. *Yea, the light*, &c.] Theſe metaphors denote, in general, the ſplendor and feſtivity in which ſuch men live. There is however an alluſion I think, in the fifth verſe, to what the Arabian poet calls *the fires of hoſpitality:* Theſe were beacons lighted upon the tops of hills by perſons of diſtinction among the Arabs; to direct and invite travellers to their houſes and table. Hoſpitality was their national glory: And the loftier and larger theſe fires were, the greater was the magnificence thought to be[c]. A wicked rich man therefore would affect this piece of ſtate, from vanity and oſtentation.

Another Arabian poet expreſſeth the permanent proſperity of his family almoſt

[c] Vid. Pocock. in Carm. Tograi, p. 111.

His feſtal fire, his lamp's high-ſparkling light,
Shall be extinguiſh'd in eternal night.

7. Strong like a lion, and as proud his gait,
The tyrant is puſh'd headlong on his fate

8, 9, 10. By

moſt in the very words of our author: "Neither is our fire, lighted for the benefit of the night-ſtranger, extinguiſhed [d]."

Ver. 6. *and his candle*, &c.] *And his lamp over him* [e] *ſhall be put out* [f]. He refers to the lamps which hung from the ceiling of the banqueting room, in their nocturnal revels: for the Arabian entertainments were in the night.

Ver. 7—15. *The ſteps*, &c.] If the deſcription contained in theſe verſes, were copied by the pencil; it would form a picture of terror in three parts.

In the firſt piece, this wicked man of opulence appears in the midſt of his beautiful gardens and ſtately walks; caught by the foot in one of the innumerable ſnares which ſurround him. He is in the attitude of ſtruggling to get looſe. This repreſents the numberleſs evils to which men of his character are expoſed, and points at the overthrow of Job. ver. 7—10.

In the ſecond piece, He is ſeen again in the ſame ſituation. A groupe of *Furies* are in purſuit of him; He is ſeized by a *Fury* of enormous ſize and ſtrength who is devouring him. His countenance is diſtorted with pain, and his features wild with horror. This repreſents Job's dreadful diſeaſe. ver. 11, 12, 13.

In the third, an army of *Furies* are deſtroying his vineyards and corn-fields, his flocks and herds. A party of them have poſſeſſed themſelves of his ſuperb manſion, which is ſet on fire by a ſhower of flaming ſulphur. This repreſents the various calamities by which Job's fortunes and family were deſtroyed. ver. 14, 15.

Ver. 7. *The ſteps of his ſtrength*, &c.] In regard to his power and pride, he is compared to a lion; which is remarkable for its ſtrong and ſtately walk.

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[d] Hamaſa, p. 473.

[e] עליו LXX. επ' αυτω. Vulg. *ſuper ipſum.*

[f] Compare Prov. xx. 20.

8, 9, 10. By his own counſels. Where aloft he ſtalks,
The toils ſteal on and circumſcribe his walks:
Cloſe-lurking gins and cover'd pits around
Beſet his paths, o'er all his guilty ground.
He ruſheth to his prey: but unaware
Treads on the meſhes of the ambuſh'd ſnare:
His foot is caught in the tough tangling fold,
He ſtruggles hard to burſt its ſtubborn hold.
11. Fell furies then, who hung upon his rear,
Surround and ſhake him with diſtracting fear:
12. One

are ſtraitened] According to the greek verſion, *are hunted*[g]. This idea agreeth beſt to the others that follow, being all of them alluſions to the chace.

His own counſel, &c.] His oppreſſions bring the vengeance of God and men upon him; as a lion is taken in a net while he is in purſuit of his prey. See Ezek. xix. 6, 7, 8.

Ver. 9. *the robber*[h], &c.] What have robbers to do here? The tranſlation ſhould be, *and the entangling cord holdeth him faſt*. He is now caught. This verſe therefore, as Mr. Heath remarks, ſhould be placed after the next. It finiſheth this branch of the deſcription.

Ver. 11. *Terrors*] Terrible calamities. The poet here makes them allegorical perſons. Homer calls them *the Furies*, the miniſters of divine vengeance[i].

and ſhall drive him, &c.] *and ſhall ſhake*[k] *him at his feet*. He is purſued by theſe

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[g] Θηρευσαισαν. They read יצדון for יצרון Compare Pſal. cxl. 5, 11, 12.

[h] צמים *funis implexus*, from the root צמם *plectere*, as Schultens ſhews from the Arabic. See his *Commentary*.

[i] Il. ix. 454. xv. 204.

[k] דפין It is ſynonimous with נפץ, which ſignifies in Arabic, among other ſenſes, *to be ſhaken with an ague*. Caſtell. *Lex. Hept.*

12. One faſtens on his ſide, voracious ill,
It gnaws his fleſh, commiſſion'd ſlow to kill:
13. It rends his brawny limbs, it ſucks his blood,
Death's eldeſt born and fierceſt of his brood.

14. Furies,

theſe *Terrors*, or *Furies*. They are cloſe at his heels. He trembles with horror.

Ver. 12, 13. *His ſtrength*, &c.] *His pain*[l], or *painful diſeaſe*. The poet thus ſtyles one of the *Furies*. to raiſe the idea, he adds, it *ſhall be hunger-bitten*, furious as a beaſt of prey in the rage of hunger. He next names it *deſtruction*; and ſays, *it was decreed to his ſide*; to ſignify that it was of an extraordinary kind, ſent by the immediate hand of God, and would prove mortal: And to compleat the climax, he ſtyles it *the firſt-born of death*, an expreſſion that denotes the exceeding terribleneſs of the death in which this diſeaſe will end. That *a bodily affliction*, ſome terrible and mortal diſeaſe, is intended, appears from its being repreſented *devouring the ſtrength of his ſkin*.

Ver. 12. ſhall be *ready at his ſide*] *is decreed*[m], or *appointed, to his ſide*[n], that is, to his body. This expreſſion is another proof that *a deſtructive diſeaſe* is the thing intended.

Ver. 13. *It ſhall devour*, &c.]

The members[o] *of his body it devours,*
Death's eldeſt-born devoureth *his members.*

his body] In the hebrew, *his ſkin*; which by a metonymy is here put for the whole body, as in Chap. ii. 4. *ſkin for ſkin*, i. e. body for body, and in Exod. xxii.

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[l] אנו it is the ſame with און, which we engliſh *affliction*, chap. v. 6. The Arabic interpreter renders it, in the verſe before us, דוי *diſeaſe*; The Syriac, כאב which ſignifies any *painful diſeaſe*, in the bowels, the loins, the head, &c. alſo *the leproſy*. Vid. Caſtell. *Lex. Hept.* כאב

[m] נכון See the note on chap. xv. 23.

[n] Thus Sophocles uſeth πλευρα for Σωμα, πονος πλευραν μαραινων *an affliction that emaciates the ſide.*

[o] בדי *the members*, and in the next clauſe בדין *his members*. See the note on chap. xvii. 16.

14. Furies, in numbers like a black'ning hoſt
Led by their ſcepter'd chief, invade his boaſt;
15. Dwell in his dwelling, and with raging haſte
Lay all the beauty of his Eden waſte:

Accurs'd

xxii. 27. *it is his raiment for his ſkin*, that is, his body. But *the ſkin* is particularly mentioned, as being the ſeat of the leproſy, Job's diſeaſe [p]. Æſchylus [q] deſcribes the ſame diſeaſe in almoſt the ſame highly figurative language; "Leproſies, making progreſs over the fleſh and devouring with ſavage jaws the former habit of the body."

the firſt-born of death] The ſentence of death, pronounced on all mankind, gave birth to diſeaſes; which therefore by a ſublime allegory are ſtyled the offſpring of death; and the moſt horrible diſeaſe, that which hath the preheminence in cruelty, his *firſt-born*, his might, and the beginning of his ſtrength.

Ver. 14. *His confidence*] All that he gloried in, and truſted to; his numerous family and great poſſeſſions.

It ſhall bring him, &c.] *Terrors ſhall march againſt him* [r] *like a king* [s]; that is, like a king at the head of his army, laying waſte an enemy's country with fire and ſword. He borrows this compariſon from Eliphaz. See chap. xv. 24.

Ver. 15. *It ſhall dwell*, &c.] *They* (the *Terrors*. ver. 14.) *ſhall dwell* [t] *in his tabernacle*,

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[p] See the note on chap. ii. 7.

[q] In his *Chœphoræ*.

[r] תצעידהו *gradientur in eum*, Schultens. Its nominative is בלהות (for there is no other) which is in the plural number; whereas the verb is in the ſingular. But, as he remarks, we have an example of the ſame conſtruction chap. xxvii. 20. בלהות .... תשיגהו *Terrors take hold on him.*

[s] למלך *like a king*. So Levit. xiii. 2. *like the plague* (לנגע) *of leproſy*. Vid. Nold.

[t] תשכון here again we have a verb ſingular to בלהות a nominative plural. Nothing is more common than this conſtruction in the Arabic language; to mention one inſtance out of the Koran, Sur. ii. 69. *Kaſat koloubo-cum, indurata eſt corda veſtra, your hearts is* (are) *hardened.* where the nominative is maſculine and plural; but the verb, ſingular and even feminine.

Accurs'd it lies, a dire example ſhown,
Like Sodom's field with barren ſulphur ſtrown.
16. As a tall oak, which fire ethereal burns,
Sinks down, and to a ſmoking ruin turns,
17. He periſheth. Him no memorial pile
Saves from oblivion, with inſcriptive ſtyle:
18. Purſu'd

bernacle, becauſe nothing ſhall be left *for him*[u]. Theſe Furies are commiſſioned to make an utter deſtruction.

brimſtone, &c.] This is ſuppoſed to allude to the overthrow of Sodom and Gomorrah; which the hebrew poets and prophets, Bp. Lowth remarks[w], uſed as an image of all other deſolating judgements of God.

Ver. 16—20. *His roots*, &c.] He had repreſented the puniſhment of this wicked man to be *extermination*. He dwells upon that horrible idea, and opens the particulars contained in it. In the 16th verſe he deſcribes it by an image taken from the vegetable world, a lofty tree ſuddenly killed[x] by lightning, as I ſuppoſe. Silius Italicus, quoted here by Schultens, has drawn the image at large:

Tandem cum toto cecidit, &c.

At laſt he fell, with all his kindred band;
A name ſo long renown'd in Umbrian land.
So falls an oak, beneath whoſe lofty ſhade
Our anceſtors their mighty limbs deſplay'd:
Struck by Jove's bolt it ſmokes, the ſulph'rous flame
Rages with crackling havock o'er its frame:
Subdu'd by heav'n it ſinks, and ſpreads the ground
With its ſear'd trunk and arms a ſpacious ruin round.
L. x. 164.

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[u] מבלי לו the phraſe is elliptical. Schultens has produced the entire form, from Deut. xxviii. 55. מבלי חשאיר לו כל *becauſe he hath nothing left him.*

[w] *Prælect.* p. 106.

[x] Amos ii 9.

18. Purſu'd with hiſſings and reproach he's hurl'd
To ſhades below, vile eject of the world:
19. Nor ſon to him, nor grandſon ſhall remain,
Nor one poor vaſſal of his cringing train.
20. Our ſires the vengeance ſaw with ſacred fear,
And riſing ages tremble while they hear.

21. Such

Ver. 18. *He ſhall be driven*, &c.] He ſhall not be conducted out of life, as Plato expreſſeth it [y], with funeral pomp, by a numerous train of mourning citizens and relations; but ſhall be caſt out of human ſociety like a malefactor, and thrown under ground with infamy and execration.

Ver. 19. *nephew*] Or *ſon's ſon*, as in Gen. xxi. 23.

Nor any remaining, &c.] All his dependents will be involved in his deſtruction. The original word for *dwellings* ſignifies, ſays the learned Schultens, *a territory of refuge for ſtangers*. The great men among the Arabs called their reſpective diſtricts by this name; becauſe they took under their protection all defenceleſs and neceſſitous perſons who fled thither. They prided themſelves in having a great number of theſe clients, or dependents. This was an ancient cuſtom in Arabia, and continues to the preſent day [z].

Ver. 20. *they that went before* [b], &c.] *the ancients*; who were eye-witneſſes of this dreadful cataſtrophe. Hence it appears that Bildad had been ſpeaking of things which happened long before his own times. Why then does he expreſs himſelf in the future tenſe? Becauſe he and his companions eſtabliſhed theſe paſt caſes into precedents; and inferred from them that general maxim which he lays down in the laſt verſe, *Surely ſuch are the dwellings*, &c.

On comparing this oration of Bildad with his former, in chap. viii. I am ready

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[y] Quoted by Longinus, cap. 28.

[z] מגוריו

[a] The Arabian Poets frequently refer to this cuſtom. See the *Arabian Anthologia*, p. 424. n.

[b] קדמנים *They of old.* Thus קדמניות things of old. Iſaiah xliii. 18.

21. Such is the portion to the wretch aſſign'd,
Alien from God and foe of human kind.

CHAP. XIX.

1, 2. Job anſwer'd quick: Unfeeling men, how long
Mean you to cut and cruſh me with the tongue?
3. Inſults enow I've born: ſtill, loſt to ſhame,
Stubborn defiance do your looks proclaim?

4. Be

ready to apply to him what Longinus[c] ſays of Euripides; "He was not formed by nature for the ſublime: yet by mighty efforts and ſtraining his powers, when his ſubject required grandeur, he had reached that noble elevation." What ambition effected in Euripides, paſſion ſeems to have produced in Bildad.

CHAP. XIX.

Is it poſſible to read from the firſt to the twenty-ſecond verſe of this chapter, without feeling the moſt tender emotions of compaſſion for this good unhappy man? we may thence infer, that the deſign of this portion of his reply was to melt, if poſſible, his hard-hearted friends; by a moſt pathetic repreſentation of their inhumanity and his own deplorable condition.

Deſpairing, however, to make any impreſſion on them, he on a ſudden elevates his voice; and, with a wonderful erection of ſpirit, conſoles himſelf in the faith and expectation of a future judgement, which will do juſtice to his innocence and reward his virtue. ver. 23.—27. He concludes with warning them of the puniſhment which calumny will receive, in that day of righteous retribution; ver. 28, 29.

Ver. 3. *Theſe ten times*] that is, over and over. Men who are greatly moved are not wont to ſpeak with preciſion. The upbraiding ſtyle is always exaggerating.

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[c] De ſublim. chap. xv.

4. Be it, ſome error, incident to all,
Is mine; my error on myſelf muſt fall.
5. What, ſtill abuſe me? and, with cruel ſtrife,
Urge my affliction to condemn my life?

6. Learn then; that God, the fatal cauſe unknown,
Hath me purſu'd, and in his toils o'erthrown.
7. I cry aloud of wrong, no anſwer gain;
For juſtice call, no juſtice can obtain:

8. But

Ver. 4. *mine error remaineth* [a], &c.] The ſentiment is like that in the Roman poet,

Mihi dolebit, non tibi, ſi quid ego ſtultè fecero [b].

"If I do a fooliſh action, it is I who ſhall ſuffer for it, not you."

Ver. 5. *magnify yourſelves againſt*, &c.] The expreſſion ſignifies to treat a perſon with inſolence. Pſalm xxxv. 26. Zeph. ii. 10.

my reproach] my ignominious calamities.

Ver. 6, 7. *Know now*, &c.] He freely owns that his overthrow was by the hand of God: but inſiſteth that he had done nothing to deſerve it; and that he had often begged to be brought to his trial; though hitherto without effect.

of wrong] he certainly means wrong, or violence, done to him by God. This language is extremely harſh, and utterly inexcuſable. It is however nothing more than what he had already ſaid in effect chap. ix. 17. x. 3. xvi. 17.

Indeed

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[a] תלין Zech. v. 4. *It (the curſe) ſhall remain in the midſt of his houſe, and ſhall conſume it.*

Ver. 3. *that ye make yourſelves ſtrange*, &c.] *Are ye not aſhamed to be ſo very obſtinate againſt me?* Mr. Heath. תהכרו *to be ſo very obſtinate.* the root is ſuppoſed to be הכר; one of whoſe derivative nouns in Arabic ſignifies *vehemence*, another of them *impudence*. Vid. Caſtell. *Lex.*

[b] Plautus in *Menæchmi Act.* ii. *ſc.* iii.

8. But in dark dungeon he confines me faſt,
With bolts and walls that never can be paſs'd.
9, 10. O bitter change! how happy I and great!
Till he in ruins laid my glorious ſtate,
Rent the tiara from my princely head,
And ſwept my all——now hurls me to the dead:
I leave

Indeed if ſuch raſh ſpeeches as theſe had not come out of his lips, what ground would there have been for thoſe cutting reproaches chap. xl. 8. *Wilt thou alſo diſannull my judgement? Wilt thou condemn me, that thou mayeſt be righteous?*

Ver. 8—20. *He hath fenced*, &c.] This paragraph is a mournful amplification of the ſuppoſed *wrong* ver. 7. He repreſents his hopeleſs condition, ver. 8.—the utter ruin God had brought upon him, ver. 9, 10.—the unprovoked violence with which it was executed, ver. 11, 12.—the effect it had in cauſing his relations, acquaintance, the partner of his bed, and his moſt intimate friends to deſert him; yea his dependents, ſervants, ſlaves, to deſpiſe him, ver. 13. to the end of ver. 19.—And laſtly, the deplorable ſtate to which all theſe afflictions, his diſeaſe in particular, had reduced his body, ver. 20.

Ver. 8. *He hath fenced up*, &c.] He compares his ſituation to that of a condemned malefactor, who is thruſt down into a dark dungeon; and there bolted in, ſo as that it is impoſſible for him to eſcape. The mournful prophet, perſonating his country, deſcribes its deſperate condition by the ſame image [f].

Ver. 9. *the crown*] This may mean the richer kind of *turbant*, which is worn by perſons of diſtinction among the Arabs at this day. The *turbant* appears from medals and ſtatues to have been the ſame with the *tiara*, or diadem [g]. Or the expreſſion may be metaphorical; and *the glory* and *the crown* may denote his dignity, and the honours paid to his authority, juſtice, and beneficence.

Ver. 10. *I am gone*] *I am going*, to the grave. So the word is uſed chap. x. 21. xvi. 22.

mine

[f] *Lamentations* iii. 7—9.

[g] Shaw's *Travels*, p. 226. 4to.

I leave my hope behind, like ſome fair tree
Uptorn by tempeſt, when its boughs you ſee
Rich laden with a blooming progeny.

11, 12. Me hapleſs object of his hate he choſe,
Me (ſo he will'd) he numb'red with his foes:
His ire he kindled, and his armies ſent
On rapid march to my devoted tent:
His legions round my harmleſs dwelling form'd
Dreadful encampment, and with fury ſtorm'd.

13. My brethren and acquaintance fled afar,
With horror fled, from this ſtupendous war:

14. My kindred ſhunn'd me, of my boaſting friends
Who now my unremember'd grief attends?

15. The

mine hope] all his expectations, as to this world, from the divine benediction on his virtue. See the note on chap. xvii. 15.

like a tree] which, when full of bloſſoms, is uprooted by a ſtorm; or deſtroyed by lightning. Chap. xv. 30. xviii. 16. This is one of thoſe abrupt ſimiles, which leave to the reader's imagination the pleaſure of diſcovering the point of likeneſs. We meet with a few inſtances of this kind in Homer: Speaking, for inſtance, of the appearance of the white plumes on Hector's helmet, and alluding alſo to his lofty ſtature, he ſays; "he ruſhed on, like a mountain covered with ſnow[h]."

Ver. 12. *his troops*] of evils. The metaphors which follow, are borrowed from the works caſt up by a beſieging army; for the annoyance of a city with their

[h] Il. xiii. 754.

15. The ſtrangers whom I ſhelter'd in my ſhade,
The maidens who my awful nod obey'd,
Paſs me as though unknown, or gaze me o'er
As ſome ſtrange thing from ſome ſtrange diſtant ſhore:
16. My meaneſt ſlave with ſtupid inſult ſtares,
Deaf to my calls, regardleſs of my pray'rs.
17. Ev'n ſhe whom wedlock's charities ſhould move,
Nauſeates my breath; the tend'reſt notes of love
Unheeding, though conjur'd, in mournful ſtrain,
By the dear mem'ry of our children ſlain.

18. Yea

their arrows and engines of war. Iſaiah xxxvii. 33. The art of war muſt ſurely have made a conſiderable progreſs in thoſe early days.

Ver. 15. *They that dwell*] *The clients*[i] *of my houſe.* Our author's word, as the learned Schultens hath ſhown, is that by which the Arabs denote ſuch as put themſelves under a great man's protection, are adopted into his family, and become dependent on him for their maintenance and ſecurity. See the note on chap. xviii. 19.

Ver. 17. *is ſtrange*] " *is become loathſome*[k]." This way of tranſlating the expreſſion turns the complaint into a tender apology, by imputing her avoidance of him to the exceſſive nauſeouſneſs of his diſeaſe. The married ladies are indebted to the learned Schultens for this candid and polite remark.

I intreated[l]] The hebrew word implies in it the moſt tender emotions of parental affection.

It

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[i] נרי Vid. *Hamaſa*, p. 423. n. " Fortune has deprived me of a brave man whoſe *client* (נאר) was not contemptible."

[k] זרה in Arabic *faſtiditus eſt, computruit ſpiritus meus.* Schultens *in Comment.*

[l] חנתי the root חנן ſignifies, in Arabic, *to be moved with natural affection*; being a metaphor from the tender modulation of the voice by which the camel expreſſeth fondneſs to her young one. Caſtell. *Lex.* Pocock. *in Carmen Tegr.* p. 29. *Commentarium* Schultens.

18. Yea ſlav'ry's ſpawn, beneath my table fed,
Puſh me aſide, and flout me to my head.
19. All who the ſecrets of my ſoul poſſeſs'd,
All whom affection cheriſh'd in my breaſt,
Are turn'd againſt me; as a wretch impure
Whom God abominates, and men abjure.
20. Thus left, my bone juſt ſtarting from within
Through the poor remnant of my tatter'd ſkin,

21. Pity

It is obſervable that he never makes mention of his children except here and chap. xxix. 5. The thought of their tragical death was too painful to be dwelt upon, or often ſpoken of.

Ver. 18. *Yea, young*[m] *children deſpiſed me*] Theſe were, I imagine, the children of his ſlaves, born in his family. Nothing could ſo touchingly repreſent the contempt into which he was fallen, as this circumſtance.

I aroſe] "I am preſent[n]." *The moment I appear* (as Crinſoz turns it) *they give me abuſive language.*

Ver. 20. *My bone cleaveth*, &c.] The learned Michaelis obſerves[o], that his offenſive breath ver. 17. the loathſomeneſs and infection of his whole body ver. 19. his atrophy mentioned in this twentieth verſe, and the torn condition of his ſkin ver. 26. are all circumſtances attending the *elephantiaſis*, Job's diſeaſe.

I am eſcaped, &c.] The learned Profeſſor Chappelow tranſlates, *I am eſcaped with*

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[m] עוילים The verb in Arabic ſignifies to *maintain a numerous family*. The noun therefore muſt denote in general *thoſe who were fed from his table*; but as his *ſervants*, or ſlaves, were mentioned ver. 16. he may be ſuppoſed to mean here *the young children of his ſervants*, or ſlaves. Vid. *Comment.* Schultens.

[n] אקומה *adſto*. The LXX. turn it παριστημι in Dan. vii. 10.

[o] *Not. in Prælect.* p. 202.

21. Pity me, pity; let my urgent need,
Let ancient friendſhip for compaſſion plead,
For ſmitten by th' immortal arm I bleed.
22. Will you (ah why?) your perſecutions join
To thoſe I ſuffer by a hand divine;
Inſatiate ſtill, ſtill eager to defame
And glut your rancour with my worry'd name?

23. O that, fair written in a faithful ſcroll
Time in his archives would my words enroll!

24. O

with a torn ſkin[p]. Job deſcribes the effect of his diſeaſe on his ſkin in much the ſame manner in ver. 26. *my ſkin which is thus torn*, &c. See the *note*.

Ver. 22. *and are not ſatisfied with my fleſh*] that is, why are ye not ſatisfied with the reproaches and ſlanders, with which ye have already worried me? The learned Schultens remarks[q] that *to eat the fleſh* of another is an Arabian phraſe for *calumniating* him. "I am not addicted to ſlander, or one who devoureth the fleſh of his friend." So one of their poets ſings. Another, ſpeaking of his calumniator, ſays; *who worries my fleſh, and yet has not ſatisfied his avidity*[r]. The phraſeology is taken from a wild beaſt rending his prey. This image of a furious defamer is drawn at full length chap. xvi. 9, 10. where the expreſſion *They have filled* (or *ſatiated*) *themſelves upon me* is plainly ſimilar to *why are ye not ſatisfied with my fleſh*. See the note there.

This interpretation of the words of Job makes a natural tranſition to the following declaration of his faith in a future judgement, for the vindication of his character.

Ver. 23. *O that my words*, &c.] He means, ſurely, ſuch of his words as would

[p] עור שני *a torn ſkin*. Mr. Chappelow derives שני from the Arabic שנן; which ſignifies in its ſeventh conjugation according to Caſtell. *vetuſtus, tritus fuit uter, corrugata fuit cutis ſenis*.

[q] In his *Commentary*.

[r] *Hamaſa*, or the *Arabian Anthologia*, p. 591. and *the note* of Schultens.

24. O furrow them in lead; their letters give
Through endleſs ages in the rock to live.

25. *I*

would come within the compaſs of an inſcription upon a rock; the words, therefore, which he delivers in ver. 25, 26, 27.

were now written] Sir Iſaac Newton[s] ſuppoſes, If I remember right, that letters were invented by the Edomites; from whom Moſes learned them, when he fled into Arabia from the wrath of Pharaoh.

O that they were printed in a book!] *O that they were noted*[t] *in a regiſter*[u]*!* He wiſheth that his memorable words might be tranſmitted to poſterity; firſt, by writing, the uſual method of preſerving paſt tranſactions: ſecondly, by the ſtill ſafer method of lodging this writing in the public archives: thirdly, by inſcribing them on lead, as more durable than linen or paper; and laſtly, by engraving them in the natural rock as the moſt durable of all.

were written] on linen perhaps. *Painting* upon linen was very ancient among the Egyptians. Their paper, made of the papyrus, was a later invention[w].

Ver. 24. *and lead*] to grave upon with the iron pen, or ſtyle[x]. The learned Gottingen Profeſſor[y] ſays, he does not underſtand what the hebrew word means which we engliſh *lead*. We are certain, however, that it is claſſed with metals; gold, ſilver, iron, and tin[z]: Alſo that it ſignifies a ſubſtance ponderous[a] and fuſible[b]. It muſt therefore denote ſome heavy metal or mineral. We learn,

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[s] In his *Chronology*.

[t] יחקו *were inſcribed*, or *noted* as in Iſaiah xxx. 8. *note it in a book, that it may be for the time to come, for ever and ever.*

[u] ספר *a regiſter*. In Ezra iv. 15. *the book of records* (ספר דכרניא) means the archives of the kingdom, *the roll*, or *book, of the chronicles*, as it is called Eſther ii. 23.

[w] Greaves *on the pyramids*, p. 50. Plinii *Hiſt. Nat.* lib. xiii. c. 11.

[x] See Gale's account of the *ſtyli* and *ſorts of paper* uſed by the ancients, in *Philoſoph. Tranſactions abridged.* vol. vii. part iv. p. 18.

[y] Michaelis, *in Epimet. Prælect. Lowthi* xxxii. p. 211. 8vo.

[z] Numb. xxxi. 22. [a] Exod. xv. 10. [b] Jer. vi. 29.

25. *I know, that He whoſe years can ne'er decay*
Will from the grave redeem my ſleeping clay.
When the laſt rolling ſun ſhall leave the ſkies,
He will ſurvive, and o'er the duſt ariſe:
26, 27. *Then ſhall this mangled ſkin new form aſſume,*
This fleſh then flouriſh in immortal bloom:
My raptur'd eyes the judging God ſhall ſee,
Eſtrang'd no more, but friendly then to me.

How

learn, further, from Dr. Shaw [c], that very probably there are lead-mines in the mountains of Arabia Petræa: For he found among thoſe rocks plenty of *Selenites*, or moon-ſtone, which is ſaid to be a certain ſign of lead-ore underneath. Add to all this, Pliny [d] informs us that writing on *lead* was of high antiquity, and came in practice next after writing on the bark and leaves of trees, and was uſed in recording public tranſactions.

in the rock] Dr. Pocock met with hieroglyphic characters cut in the rock, in the ſepulchres of the kings of Thebes [e]. Greaves [f] alſo makes mention of an inſcription of one line in thoſe ſacred Egyptian characters, which he obſerved in the ſecond pyramid. As to the *Written Mountains*, in the deſert of Sinai, which are covered with unknown characters; that accurate traveller the Honourable Edward Wortley Mountagu [g], who nicely examined them, has offered good arguments to prove they were the work of chriſtian pilgrims in the firſt ages of chriſtianity.

Ver. 25, 26, 27. *For I know*, &c.] I would beg leave to offer the following *literal*

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[c] *Travels*, p. 442. 4to.
[d] *Hiſt. Nat.* lib. xiii. c. 11.
[e] *Deſcription of the Eaſt*, vol. i. p. 98, 99.
[f] *Deſcription of the Pyramids*, p. 106, 107.
[g] See his *Journey to the Written Mountains.*

How does the lofty hope my ſoul inſpire!
I burn, I faint with vehement deſire.

28. Be warn'd; no more my innocence purſue:
Its cauſe ſhall triumph in that juſt review.
29. Tremble; theſe wrongs th' avenging ſword demand,
The ſword which arms th' almighty ruler's hand:
You then ſhall know, that injur'd virtue's ſigh
Found audience with an equal judge on high.

CHAP.

literal tranſlation of this famous paſſage; and refer the reader to the APPENDIX. *Numb.* III. for explication of it.

Ver. 25. *For I know, my redeemer* is *the living* one,
And he, the Laſt, will o'er the duſt ſtand up:

Ver. 26. *And my ſkin* which *is thus torn,* ſhall be *another*; *and in my fleſh I ſhall ſee God.*

Ver. 27. *Whom I ſhall ſee, even mine eyes ſhall behold, on my ſide, and not eſtranged: my reins are conſumed within me.*

Ver. 28. *But ye ſhould ſay,* &c.] *Wherefore ye ſhould ſay, why ſhall we perſecute him?* that is, why ſhall we continue in our perſecution of him? *ſeeing the root of the* matter[h] *will be found in me:* that is, when the matter, or cauſe between you and me, ſhall come into judgement before God; its root, its baſis and ſupport, which is truth, will be found on my ſide of the queſtion.

Ver. 29. *Be ye afraid of the ſword*] The ſword in the hand of earthly magiſtrates is the emblem of punitive juſtice. The ſcripture, accordingly, puts a ſword into the hand of God, the ſupreme magiſtrate, to ſignify his vindictive juſtice[i]. And the greateſt of all teachers repreſents the *future puniſhments* of wicked

[h] דבר *the matter*, in diſpute. It ſignifies *a cauſe*, or matter for judicial inquiry, Exod. xviii. 16. *when they have a matter they come unto me, and I judge between one and another.*

[i] Pſ. vii. 12, 13. Iſaiah xxvii. 1.

CHAP. XX.

1, 2. Therefore, the fierce Naamathite reply'd,
My thoughts, returning with impetuous tide,

3. Impell

wicked men, in terms of alluſion to the puniſhments inflicted by the courts of human judicature. Matt. v. 22.

for wrath bringeth, &c.] Mr. Heath's verſion is, *for theſe are crimes puniſhable by the ſword* [k]. that is, your inhumanity, uncharitableneſs, and calumnies are capital crimes before God; and will meet with ſevere puniſhment in the day of the revelation of his righteous judgement.

CHAP. XX.

Some readers perhaps, of an over delicate taſte, may grow tired with theſe repeated declamations on the tranſient proſperity and fearful cataſtrophe of great oppreſſors. But theſe three men having the ſame ideas of the courſe of providence, and of the caſe of their unhappy friend, muſt of neceſſity ſpeak with a general uniformity on the ſubject. In the mean while theſe very repetitions promote the deſign of the poem. They teaze and exaſperate the good man's ſpirit, and carry him further in thoſe exceſſes of complaint and ſelf-juſtification; which exceſſes, being afterwards properly repreſented to him, prove the very means of his conviction and repentance.

The ſubject, however, in this ſecond ſpeech of Zophar is placed in ſo many different views, and repreſented by emblems and metaphors ſo intirely his own, that theſe at leaſt have the charms of novelty.

Upon the whole, there is great poetical merit in this ſpeech. It is a torrent of oriental eloquence, ruſhing on with the vehemence of a fiery temper inflamed by reſentment and miſtaken zeal.

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[k] He reads המה *hæc*, *theſe*; (the pronoun of the third perſon plural maſculine with a paragogic ה) inſtead of חמה *wrath*.

כי המה עונות חרב
Hæc enim ſunt *crimina gladii*. ſc. digna gladio.

In Pſal. xvii. 13. רשע חרבך *(impius gladii tui)* is turned by the Chaldee קטול בסיפך דאתחיב *qui reus eſt occiſionis (ut occidatur) gladio tuo, who is worthy to be ſlain by thy ſword.*

3. Impell one anſwer more: Nor heeds my ear
Thy warning, nor thy menace will I fear.

4. Art thou unknowing, that the voice of Time,
Since man was planted in this earthly clime,
5. Proclaims; The ſong of profligates is ſhort,
Th' oppreſſor's feſtal but a moment's ſport?

6. Advancing

Ver. 2. *Therefore*, &c.] namely, becauſe we *know there is a judgement*, with which you threaten us.

my thoughts, &c.] a multitude of agitating thoughts impell me to make a reply. The word which we render *I make haſte* [k], imports great eagerneſs and impetuoſity in Habak. i. 8.

Ver. 3. *the check of my reproach*] *my reproachful correction* [l]. He refers to the commination in the laſt verſe of the foregoing chapter.

the ſpirit of my underſtanding] *The ſpirit* which *is within me* [m]. Mr. Heath.

The meaning is, that he has the courage [n] to anſwer him, in defiance of his minatory warning. Chap. xix. 29.

Ver. 4—11. He compriſeth (ver. 4, 5.) the ſubject of his diſcourſe in a ſententious aphoriſm, founded on a ſeries of facts deduced from the earlieſt times of the world. He then opens the contents of that aphoriſm, viz. the gradual increaſe of the oppreſſor's greatneſs to its acme, ver. 6. its ignominious period, ver. 7. a reflection on the emptineſs and tranſient duration of his felicity, ver. 8, 9. the calamities of his family, ver. 10. and his untimely death ver. 11.

Ver. 5. *the hypocrite*] *the profligate*. It is a variation of the *wicked* in the former

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[k] חושי בי

[l] מוסר כלמתי The latter of two ſubſtantives in this conſtruction is convertible into an adjective. Vid. Guarin Gram. Heb. lib. ii. cap. 2. can. 3.

[m] מבינתי It is a prepoſition compounded of מ *from* and the chaldee בינת *inter, intra, among, within.*

[n] רוח We tranſlate it *courage* in Joſhua ii. 11. but *ſpirit* (in the ſenſe of *courage*) in chap. v. 1. of that book. Mr. Heath refers us to both thoſe paſſages.

6. Advancing and advancing let him riſe,
Till his proud climax touch the ſtarry ſkies:
7. Behold his fall! like his own ordure toſt
Into oblivion, from the world he's loſt:
And wond'ring throngs, who ſaw his envy'd height,
Aſk, "whither has the meteor wing'd its flight?
8. He's vaniſh'd, as a dream; he's chas'd away,
Like a night-viſion by the waking day.
9. No eye that glanc'd him ſhall the glance renew,
His place no more its haughty maſter view.
10, 11. For full of manhood's ſap his bones robuſt
Lie in the grave, and with him rot in duſt:

Heirs

mer clauſe; another term to expreſs the ſame idea. See the note on chap. viii. 13.

Ver. 7. *like his own dung* [o]] This ſimile may perhaps be thought too indelicate. There cannot however be a ſtronger image of the odiouſneſs, contempt, and infamy of a wicked and miſchievous character. exact reſemblance is the principal beauty in all compariſons [p].

Ver. 9. *The eye which ſaw* [q] *him*] *The eye which hath caught a glance of him.* Mr. Heath.

This is a beautiful paraphraſe of the *moment* in ver. 5. The latter clauſe, *neither ſhall his place any more behold him*, is an explication of the phraſe in ver. 7. *He ſhall periſh for ever.*

Ver. 10. *His children ſhall ſeek to pleaſe* [r] *the poor*] This is much ſtronger than if

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[o] Compare I Kings xiv. 10. Zeph. i. 17. Pſal. lxxxiii. 10.

[p] See Mr. Pope's note on Il. xi. ver. 669. of his tranſlation.

[q] שזף LXX. παριδλεψε.

[r] ירצו So in II Chron. x. 7. *If thou be kind to this people, and pleaſe them* (ורציתם *and conciliate their affection) and ſpeak good words unto them*, &c.

Heirs of his woes, his helpleſs orphans flee
For ſhelter to the huts of poverty.

12, 13. Sweet was his ſin, the greedy luſt of wrong,
A luſcious viand, roll'd beneath the tongue;

The

if he had ſaid, *they ſhall become poor*. It is placing them below poverty itſelf. They ſhall court the good-will and aſſiſtance of the moſt deſtitute and abject.

his hands] *his own hands ſhall recompenſe*[s] *his iniquity*[t]. He ſhall by his oppreſſions be the cauſe of ruin to himſelf and family.

Ver. 11. *his bones*, &c.]

His bones are full of his youth[u],
And It ſhall lie down[w] *with him in the grave.*

This is ſaying, in the language of animated poetry, He ſhall be cut off in his youth and the fulneſs of his ſtrength.

Ver. 12—28. *Though wickedneſs*, &c.] The *crime* of this delinquent having not been *ſpecified*, and his *puniſhment* but lightly touched; it was neceſſary to reſume thoſe topics, and enlarge upon them, in order to make a deeper impreſſion of terror. This amplification begins with the twelfth verſe, and ends with the twenty-eighth verſe.

Ver. 12. *Though wickedneſs*, &c.] *The wickedneſs*, in which he takes ſo much pleaſure, is *a rapacious avarice*; *he hath ſwallowed down riches* ver. 15. This is *the crime* which they ſuppoſe Job to have lived in the practice of. The great force of a vicious habit is ſtrongly marked in this and the following verſe: The pleaſure which a corrupt mind feels in the indulgence of its criminal inclination, is compared to an epicure's high enjoyment of ſome delicious morſel.

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[s] תשבנה *ſhall recompenſe*; or *requite*, as in Gen. l. 15. *He will certainly requite us all the evil which we did to him.*

[t] אונו *his iniquity*, as in chap. xxi. 19. and Pſalm xciv. 23. *He ſhall bring* (וישב *he ſhall requite*) *upon them their own iniquity*, &c.

[u] עלומיו *his youth*, chap. xxxiii. 25. נעורים *childhood*, עלומים *youth*, and זקנים *old age*, are ſingular nouns; with a plural termination, and probably of the common gender.

[w] תשכב Its nominative muſt be עלומים There is no other nominative, ſingular and feminine, to agree with this verb.

The cud of pleaſure, and tenacious chew'd,
Spar'd in the mouth, its flavour oft renew'd:
14. But, ſoon as ſwallow'd, it to poiſon turns;
And darting through his veins with fury burns;
15. The wealth his vaſt avidity devour'd
He ſhall diſgorge; from out his entrails pour'd
With tort'ring violence by the force of God,
The wicked plunder ſhall be caſt abroad.
16. A deadly potion he ſhall drain; the wine
Of vipers gall, the cup of wrath divine.
17. Forbid, juſt Heav'n, that e'er his eye behold
Thy cheerful bleſſings round his manſion roll'd;

That

Ver. 14. *his meat*] *his meat* is riches acquired by oppreſſion. but his meat is poiſoned. A curſe is mixed with iniquitous acquiſitions. This is *the gall of aſps within him*, even the divine vengeance. Deut. xxxii. 33, 34.

Ver. 15. *he hath ſwallowed down*] The original word is very forcible: it denotes vaſt avidity and rapacity, being a metaphor from a ravenous beaſt devouring his prey. compare Jerem. li. 34.

and he ſhall vomit them up again] as an epicure his poiſoned draught, or morſel. The ſudden loſs of his wicked wealth and intolerable anguiſh of mind in ſuffering ſuch loſs, are involved in this powerful metaphor. The curſe, or vengeance, of God will bring this puniſhment; *God ſhall caſt them out of his belly.*

Ver. 16. *He ſhall ſuck the poiſon*, &c.] *The poiſon of aſps* and *the viper's tongue* are only variations of *the gall of aſps* ver. 14. all mean the curſe and vengeance of God that mingle with his riches; and which in time will work the deſtruction of them and of his perſon. he dwells upon *the puniſhment* of this criminal, and on its cauſes.

Ver. 17. *He ſhall not ſee the rivers*, &c.] that is, *he ſhall not continue to ſee the rivers*, &c.] Theſe figurative expreſſions undoubtedly repreſent ſome part of

That fountains flow for him, and rivers foam
From the ſweet dairy and the ſweeter comb.

18. Yea, ev'n his *guiltleſs treaſures*, won with toil,
(No weeping widow's wrong, no orphan ſpoil)
Shall ſwell his forfeit: in that humbling hour,
He ſhall not boaſt his opulence and pow'r:

19. For

his puniſhment. Rivers, honey, and milk are oriental emblems of felicity[x]: And it is poſſible, that the utter loſs of all his former abundance and enjoyments may be intended. But I very much ſuſpect, that a worſe puniſhment is here threatened; even excluſion from *the ſeats of the bleſſed*. The bleſſings of religion and the future happineſs of good men are repreſented in ſcripture by theſe pleaſant images[y]. Similar to theſe is the deſcription of paradiſe in the Koran[z], "Therein are rivers of incorruptible water, and rivers of milk, the taſte whereof changeth not; and rivers of wine, pleaſant unto thoſe who drink; and rivers of clarified honey[a]." If this 17th verſe be underſtood of happineſs in a *future* world, it is certainly out of its place; and will enter more properly next after ver. 25. The laſt ſentence of that verſe, I think, relates to *future puniſhments*: *Terrors are upon him*. The tranſlation will then be,

And terrors apprehend his flitting ſoul.
For never never ſhall his eyes behold
The happy fields, where brooks of liquid gold
Guſh from the comb, and where on milky ſtreams
The purple light expands its pureſt beams.

Ver. 18. *That which he laboured for*, &c.] *He ſhall reſtore the labour which*[b] *he*

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[x] Chap. xxix. 6. Iſaiah vii. 22.

[y] Iſaiah lv. 1, 2. Joel iii. 18. Revel. vii. 17. xxii. 1, 2.

[z] Surat. xlvii. 16, 17.

[a] Mr. Sale's *Tranſlation*.

[b] ולא יבלע The ו converts the future into a preterite; and at the ſame time does the office of the relative *which*, as in chap. xv. 9. *what knoweſt thou that* (which) *we have not known? what underſtandeſt thou, which is not in us?* Vid. Noldium.

19. For on the weak his iron hands he threw,
By cruel wrongs his wicked rent-roll grew;

20. Yet,

he did not ſwallow down. To *ſwallow down* is the phraſe in ver. 15. for poſſeſſing by rapacity. *The labour* therefore, or fruit of induſtry, muſt mean that part of his fortunes which was not acquired by iniquitous meaſures. He ſhall, however, be plundered even of this innocent part of his wealth, as an aggravation of his puniſhment.

According to his ſubſtance, &c.] *In the riches* [c] *of his exchange* [d] *he ſhall not rejoice* [e]. This is a literal verſion of the hebrew, and makes a ſarcaſtic *meioſis*. He ſhall have no cauſe to boaſt of his wealth, or power; when he comes to exchange his proſperity for that terrible reverſe, which divine vengeance has prepared for him.

There is a fine paſſage in *Oedipus Tyrannus*, where old Tireſias uſeth this ſtinging figure of ſpeech to that unhappy prince: "I ſay, that the very man whom thou art ſeeking, and whom thou haſt threatened with public malediction for the murder of Laius, is here preſent. He is called indeed a foreigner, but he ſhall be known hereafter to be a native of Thebes; neither ſhall he rejoice in the diſcovery." The diſcovery of the birth of Oedipus plunged him immediately in the depth of miſery.

Ver. 19—21. *Becauſe he hath oppreſſed*, &c.] In theſe verſes he ſpeaks, with more particularity, both of the *crime* and the utter impoveriſhment with which *it is puniſhed*. the circumſtances of the one are contraſted with correſponding circumſtances of the other.

Ver. 19. *he hath oppreſſed* and *hath forſaken*] *He hath oppreſſed, he hath grievouſly*

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[c] I follow the Syriac interpreter in reading בחיל *in the riches*, or *power*.

[d] תמורה *a change*, or *exchange*. ſee the note on chap xv. 31. The Syriac verſion, If I miſtake not, is, *And by the riches of his change he ſhall not be profited.*

[e] ולא יעלם The copulative ו is here either redundant as in chap. xxi. 6. ונבהלתי *I am afraid*; or it is tranſpoſed, and ought to have begun the ſentence; *and in the riches of his exchange he ſhall not rejoice.* There is a like tranſpoſition in chap. iv. 6. *Thy hope and the uprightneſs of thy ways*, for *And thy hope the uprightneſs of thy ways.*

20. Yet, reſtleſs, greedy, ſtill he crav'd for more:
See now the balance of his boundleſs ſtore,
21. A cypher! Not a prey unſeiz'd remains;
Therefore no heir ſhall ſeek his blaſted gains:
27.* His crime is witneſs'd by the ſtormy ſkies,
The hoſtile earth againſt his crime will riſe;
28. And

grievouſly afflicted [f], &c. This is an epitome of tyrannical government. Compare I Sam. xii. 3. Zech. xi. 17.

the poor] *The weak.* They are not abſolutely poor; for they are ſuppoſed to poſſeſs *houſes*, which the oppreſſor taketh violently away.

Ver. 20. *He ſhall not feel quietneſs in his belly*] *Neither is his belly ſatisfied*, as the Vulgar Latin turns it[z]. his *vice* is deſcribed: 'Tis an inſatiable appetite of rapine.

He ſhall not ſave, &c.] *By his covetouſneſs* [h] *he ſhall bring forth nothing* [i]. This expreſſeth the *puniſhment* of his rapacious avarice. All the wealth which he ſo greedily amaſſed, by every method of violence, ſhall come to nothing.

Ver. 21. *There ſhall none of his meat be left*] The hebrew is, *There is none left for his prey* [k]. Mr. Heath's freer verſion expreſſeth the ſenſe, *Nothing could eſcape his rapacity.* His *vice* is here marked, in language more forcible than in the foregoing verſe.

therefore ſhall no man look for his goods] His puniſhment ſhall tally with his crime: He plundered every one, and left nothing to any; therefore nothing ſhall be left to him, no eſtate, or effects, for any heir to expect.

* See the note on theſe verſes, 27, 28.

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[f] עזב In Arabic עזב, which anſwers to עזב, ſignifies *to torment.* This idea riſes above the foregoing *he hath oppreſſed:* whereas *he hath forſaken* is flat, and ſinks below the other.

[z] *Nec ſatiatus eſt venter ejus.*

[h] בחמודו *by his covetouſneſs.* חמד ſignifies, in Hebrew and Chaldee, *to covet.* Thus the Targum of Onkelos, in Exod. xx. 17. *thou ſhalt not covet* (לא תחמיד) *thy neighbour's houſe.*

[i] לא ימלט *he ſhall bring forth a nothing.* לא *nothing*, as in chap. vi. 21. מלט ſignifies *to bring forth*, Iſaiah xxxiv. 15. *There ſhall the great owl make her neſt, and lay* (תמלט) *and hatch.*

[k] לאכלו *his prey.* Chap. ix. 26. *as the eagle haſteth to the prey.*

28. And his whole fortunes, that avenging day,
Like torrents rattling down the rocks ſhall ruſh away.

22. In the full ſeaſon of exulting pride,
Diſtreſs ſhall ſtraiten him on every ſide:
23. Ev'n while he gluts his avarice, when its feaſt
Is to the height of luxury increas'd;
All ills ſhall burſt upon him, like the ſhow'rs
Of flaming ſulphur on Gomorrah's tow'rs:
24. Flight

Ver. 22—25. *In the fulneſs*, &c.] Here the deſcription marks the *ſeaſon*, in which this dreadful ruin of all his fortunes will come upon him; namely in the very height of his proſperity. to this is added the deſtruction of his perſon by ſome fearful judgement of God.

Ver. 22. *In the fulneſs of his ſufficiency*] *In the fulneſs of his exultation*[l].

every hand of the wicked, &c.] *every hand of the miſerable*[m] *ſhall come upon him*; That is, all whom his oppreſſions have made miſerable, ſhall ſuddenly combine to ſtrip him of his plunder.

Ver. 23. When *he is about to fill his belly*] *He ſhall be filling his belly*[n]; that is, ſwallowing down riches; committing new depredations; when the divine vengeance ſhall ſurpriſe him, a vengeance terrible and exterminating like that on Sodom and Gomorrah. God *ſhall caſt the fury of his wrath upon him, and ſhall rain it upon him*, &c. compare Pſalm xi. 6. *upon the wicked he ſhall rain . . . fire and brimſtone, and an horrible tempeſt.*

while he is eating] glutting his rapacious avarice, and enjoying new plunder.

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[l] מחקו *his exultation.* Its root ſignifies *to clap the hands*, which is an act of applauſe and triumph: Chap. xxxiv. 37. *He clappeth* his hands *amongſt us.*

[m] עמל *the miſerable.* Chap. iii. 20. *to him that is in miſery.* The Septuagint however render it by αναγκη *every kind of diſtreſs* πασα αναγκη. They read עָמָל *miſery, ſorrow, trouble.* Chap. v. 6. *neither doth trouble ſpring out of the ground.*

[n] יהי למלא בטנו It is a periphraſis of the future tenſe ימלא *he ſhall fill.* Thus II Sam. xviii. 3. *Thou ſhalt ſuccour us* תהיה לנו לעזור. This criticiſm belongs to Cocceius.

24. Flight unavails, immortal arms purſue,
The brazen bow ſhall ſtrike his vitals through:
25. The ſhaft of God from out his body gleams,
And glowing with his boiling liver ſteams;
In ſhades of night his dying eye-balls roll,
And Terrors apprehend his flitting ſoul.
26. Woes,

Ver. 24. *He ſhall flee*, &c.] *He would flee*[o] *from the weapons*[p], *but the brazen*[q] *bow ſhall ſtrike him through.* God is at war with him. The ſcripture arms the divine being with a ſword, a bow, and arrows, to repreſent his vengeance. Pſalm vii. 12, 13. (compare chap. vi. 4. xv. 24. ſee alſo the note on chap. xviii. 14.) all his efforts to ward off the calamities which fall upon him will be ineffectual. The Arabian writers are very fond of the idea of *a bow*, and frequently uſe it to image extraordinary, inevitable, and deſtructive calamities from the hand of God. The learned Schultens hath favoured us with ſeveral examples from their poets, in his note on this verſe.

Ver. 25. *It is drawn*, &c.] This lively piece of poetical painting is an extenſion of the laſt clauſe of the foregoing verſe, *the brazen bow ſhall ſtrike him* through. The ſtroke is mortal, and brings on a terrible death.

It is drawn] *He draweth*[r], *and it cometh out of his body; even the glittering arrow*[s] *out of his gall. he goeth*[t], that is, expireth.

Terrors are upon him] A Greek or Roman poet would have ſaid, The Furies ſeize

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[o] יברח *he would flee*, as in chap. xxvii. 22. *he would fain flee out of his hands.*

[p] נשק It ſignifies *arms*, or weapons of every ſort, as the bow, ſhield, arrows, ſpears, &c. (Ezek. xxxix. 9.) and is here put for the armed hoſt, viz. of evils.

[q] נחושה *braſs*. Gen. iv. 22. II Kings xxv. 13, 14. Anciently all armour was made of braſs. The Pſalmiſt mentions *a bow of braſs*, Pſal. xviii. 35. קשת נחושה

[r] שלף *he draweth*, the arrow ſhot into him by the brazen bow.

[s] ברק *the lightning*, the arrow which glitters like lightning.

[t] הלך *he goeth*, that is, dieth. Chap. xiv. 20. *Thou prevaileſt for ever againſt him, and he goeth*, &c.

26. Woes, horrid woes, as yet of unknown name,
For him are treasur'd; a devouring flame,
Prepar'd

seize him. But what can these *Terrors* be, which are upon him the moment his breath is out of his body? Surely the punishments of a future world[u]. Immediately after these words, and before the following verse, we may introduce ver. 17. *He shall not see the rivers*, &c. provided that verse is to be understood of his exclusion from the mansions of the blessed.

Ver. 26. This verse is an amplification of the *terrors* ver. 25.

all darkness, &c.] every kind of misery.

is hidden] The nature and circumstances of future punishments are concealed[v] from us in this world.

in his secret places] *for his treasures*[x]; so our translators turn the same word in Psalm xvii. 14. where the sacred poet is speaking of the punishment which God reserves for the wicked; *whose belly thou fillest with thy hid treasure.* The apostle also adopts this metaphor Rom. ii. 5. *But . . . treasurest up unto thyself wrath against the day of wrath*, &c.

A fire] This is one of those terrible images, by which the scripture represents the future punishments of the wicked.

not blown[y]] it is unquenchable fire: for it is not kindled by the breath of man, but of God.

it shall go ill with him that is left, &c.] While he himself is suffering the wrath of God in another world, vengeance pursues the family he left in this world, to utter extermination.

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[u] The Greeks assigned to the Ερινυες *the Furies* the offices of driving wicked souls down to Erebus the place of punishment. See Windet *de vita functorum statu.* p. 118. בלהות seems to mean future punishments in Psal. lxxiii. 19. Vid. Targum on ver. 20. of that Psalm.

[v] See the note on chap. xi. 6.

[x] צפוניו Its root signifies *to lay up in store.* Chap. xxi. 19. *God layeth up his iniquity for his children.* See also Cant. vii. 14.

[y] לא נפח ασβεστον *unquenchable*, as the Alexandrian Septuagint turns it. Symmachus renders it μη φωσηθεν; Theodotion ανεμ φυσηματος, *not kindled by the breath*, or *wind.*

Prepar'd of old in ſecret cells beneath,
A flame not kindled by a mortal breath,
Shall feed upon him; and a curſe be ſent
To the poor lone ſurvivor in his tent.

29. Such heritage, by juſt decree, muſt fall
To ſuch delinquents, from the judge of all.

CHAP.

Ver. 27, 28. *The heaven*, &c.] The deſcription of his *puniſhment* was compleated in the foregoing verſe, with ſolemnity and terror. But theſe two verſes, in their preſent ſituation, are an inelegant, diſorderly, and frivolous return to the loſs of his temporal poſſeſſions. I think they will come in next after ver. 21. with propriety, as explanatory of the means by which the diſſipation of his fortunes ſhall be accompliſhed: The means are the operations both of the heavens and the earth.

Ver. 27. *The heaven ſhall reveal*, &c.] The heavens ſhall publiſh his guilt, by lightning, for inſtance; ſuch as deſtroyed Job's ſheep: and by ſtorms of wind, ſuch as deſtroyed his children.

And the earth, &c.] The earth will riſe up againſt him, when thoſe whom he hath plundered ſhall in their turn plunder him: or when, as in the caſe of Job, the thieves of the deſert ſhall make incurſions and carry off his cattle.

Ver. 28. *The increaſe*, &c.] The effect of the combined operations of the heavens and the earth againſt him, is the ſwift and violent diſſipation of his whole eſtate.

The increaſe of his houſe ſhall roll away[z],
like *torrents*[a], *in the day of his wrath.*

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[z] יגל If we read *jagel* inſtead of *jigel*, the root will be גלל *devolvit*. Accordingly Mr. Heath turns it, *ſhall roll away*. Thus we gain a powerful metaphor, which ſuggeſted the ſtill more powerful idea of *torrents*.

[a] נגרות ut *aquæ fluentes*, as Grotius renders it; or according to Mr. Heath, like *the torrents*; the particle of compariſon כ *(like, as)* is underſtood: ſo chap. xi. 12. like *a wild aſſes colt*. xxiv. 5. as *wild aſſes in the deſart*. If we read *nigroth*, it is a ſubſtantive, the plural of *nigrah*; which in the Chaldee, as Mr. Heath obſerves, ſignifies *a torrent*. Vid.

CHAP. XXI.

1, 2. Then Job: Give audience, audience I implore,
Be that your charity; I aſk no more:
3. Indulge me utt'rance——then inſult again.
4. Shall I of man, cenſorious man, complain?

The

CHAP. XXI.

This chapter is argumentative. The three antagoniſts ſtill inſiſted, that, by a conſtant rule of providence, great and deſtructive calamities are the portion of wicked men; and of them only. He overthrows that poſition, by adducing many inſtances of atheiſtical men, who paſs their lives in affluence and eaſe, are favoured with a gentle death, and have all the honours of ſepulture paid to their remains. This is a ſolid confutation of their falſe idea of the divine government, and, at the ſame time, of their unjuſt cenſures of him founded on that miſtaken notion.

We are not to imagine, however, that his reaſoning is calm and cool. It is the reaſoning of a man in great emotions of mind. It is mixed with a ſort of indignation at his own miſerable lot. Thus the great deſign of the poem is going forward; His diſcontent with the ways of providence is inflamed, by the very arguments which prove the uſual and eſtabliſhed order of its diſpenſations.

Ver. 4. *is my complaint to*[b] *man*] *is my complaint of man?* This is an intimation,

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Buxtorf. *Lex. Talmud.* נגרא. By this reading alſo the latter ſentence of the period will conſiſt exactly of ſix ſyllables, and will tally with the former; according to the manner of the hebrew poetry.

Jigel | jebul | Bet-o |
Nigroth | be-jom | app-o |

But our Tranſlators have followed the Maſoretic pointing *niggaroth*; which is the feminine plural of the participle in *niphal*. They turn it, *ſhall flow away*. The conſtruction however is imperfect, and they are forced to inſert the ſupplemental words *and his goods*, to compleat the ſenſe. The root is נגר (as it alſo is of *nigrah)* which is uſed of water ruſhing down a precipice; Micah i. 4. *as the waters that are poured down* (מגרים) *a ſteep place.*

[b] לאדם The prepoſition ל ſignifies *of* or *concerning* in Gen. xx. 13. *Say of me* (לי) *he is my brother.* Vid. Noldium.

The cruel ſlanders which my fame defile,
Would juſtify reſentment's ſharpeſt ſtyle.

5. Obſerve me, wonder, and in ſilent fear
The myſtic ways of Providence revere.

6. Aſtoniſh'd, trembling, I the ſcene review;
Which truth diſplays and mem'ry wakes anew.

7. Why live the wicked, and wax old in pow'r,
Their wealth augmenting to the mortal hour;

8. Live,

tion, that the diſcourſe he was entring upon was a complaint againſt God. It is indeed partly an expoſtulation with God for treating ſo many wicked men with ſuch favour, and him with ſo much rigour.

why ſhould not my ſpirit, &c.] *why ſhould I not be angry*[c]? If his ſubject were the uſage he met with from man, he ſhould be juſtified, he ſays, in expreſſing the ſtrongeſt reſentment.

Ver. 5. *be aſtoniſhed*, &c.] Silent aſtoniſhment, he tells them, inſtead of cenſure, ſhould be the effect of their reflections on his caſe; a man of piety and virtue made miſerable, while ſo many profligate wretches are made happy. Theſe meaſures of providence, he adds in the next verſe, filled his own mind with the utmoſt conſternation.

Ver. 7—13. *Wherefore*, &c.] We have here a lively deſcription of worldly felicity, drawn from the manners of Arabia; and adapted to the mode of wealth and ſenſual gratification in ancient times.

Ver. 7. *Wherefore do the wicked live*, &c.] Schultens has remarked the climax of ſentiments in this verſe: The wicked are happy[d], they grow old in happineſs, their happineſs is continually advancing.

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[c] תקצר רוחי *why ſhould I not be angry?* This is Mr. Heath's verſion. He follows the LXX. διατι ου θυμωθησομαι; it is juſtified by Prov. xiv. 29. *He that is haſty of ſpirit* (רוח קצר) *exalteth folly.*

[d] יחיו *why do the wicked live, grow old, you increaſe in wealth?*

נברו *they increaſe.* This verb denotes continual augmentation, Gen. vii. 19, 20. where we engliſh it *to prevail.*

חיל *power*, or *wealth.*

8. Live, while the children of their children riſe,
And the ſtrong nurſlings ſhoot before their eyes?
9. They dwell ſecurely, all is peace ſincere,
The rod of heav'n knows no commiſſion there:
10. Whoſe truſty bull, ne'er butts his amorous ſpouſe,
But, full of genial fire, abſolves his vows:
Whoſe heifer calves, with no untimely throe,
And lively births in all their paſtures low:
11. Fruitful

Ver. 8. *Their ſeed is eſtabliſhed*, &c.] This ingredient in their felicity, ſo ſweet to every tender parent, ſtands oppoſed to Bildad's aſſertion chap. xviii. 19. and to Zophar's chap. xx. 10. Eliphaz had repreſented this as the peculiar bleſſing of good men, chap. v. 25.

Ver. 9. *Their houſes*, &c.] They and their families live in perfect peace and ſecurity, and enjoy firm and permanent health. By *fear*, I apprehend, is meant, alarms from the incurſions of the Arabs of the deſert and from the ravages of wild beaſts. By *the rod of God* is principally intended diſeaſes: For Job expreſſeth his own grievous diſtemper by this ſignificant phraſe[e]. Other calamities however, which come immediately from heaven, are not excluded; the miſchiefs, for inſtance, done by lightning, by ſtorms of wind, and by inundations. Eliphaz had repreſented this protection to be the peculiar privilege of good men[f].

Ver. 10. *Their bull*[g] *gendereth*[h] *and faileth not*] This verſe deſcribes the proſperous increaſe of their wealth, which in thoſe countries conſiſted chiefly of cattle.

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[e] Chap. ix. 34. [f] Chap. v. 19—24.

[g] שור This word ſignifies *a beeve*, whether male or female; but when it is put along with the female, as here, it conſtantly, if I miſtake not, means *the bull*.

[h] עבר *tranſivit*. This moſt naturally expreſſeth the act of the male in propagation. The next term נעל *(faileth not) faſtidivit*, may be well underſtood de languore quadrupedum venerem averſantium, as Codurcus explains it. The Chaldee paraphraſe is ſomewhat obſcure, תוריה מבטין ולא יפלט *bos ejus gravidat* (concipere fecit) *nec eripiet (nec'in irritum jacit ſemen*, as the latin verſion in the *Polyglot* turns it).

11. Fruitful their fold; alike in fruitful pains,
Their wives with young ſucceſſion fill their plains;
A fry undiſciplin'd, that ſkip around,
Like wanton kids, upon the houſhold ground:
12. Mean while the fires, with muſic's lighteſt airs,
Flute, harp, and timbrel, laugh at human cares;

13. A

Ver. 11. *They ſend forth*] The word which our author uſes is a metaphor, I think, from thriving trees, which throw out plentiful ſhoots [i]. But this idea being not ſufficient to expreſs the increaſe of their families, he ſuddenly changes the image; and compares their multiplication to that of ſheep, *like a flock*. By this management we alſo gain another circumſtance of their proſperity, the fruitfulneſs of their ſheep and goats; *They ſend forth their little ones, as* their *flock*.

Their children dance] *Their children ſkip* [k], like lambs. This is a very natural and pleaſing domeſtic picture.

Ver. 12. *They take the timbrel*, &c.] This muſt, I imagine, be underſtood of the gay feſtival life led by the Parents: for they are the principal ſubjects of the diſcourſe. The timbrel, tabret, or tabour was an inſtrument of muſic as old as the days of Jacob and Laban [l]. It was portable, and of a ſoft tone: for it was carried and uſed by women of quality [m]. It was played upon with the the hand [n], and ſeems to have been a kind of ſmall drum. They uſed it both in their religious and civil feſtivals. Exod. xv. 20. Pſ. cl. 4. Iſ. xxiv. 8, 9.

rejoice] The character of the perſons obliges us to underſtand this to mean riotous and diſſolute mirth. Compare Iſaiah v. 11, 12. xxiv. 8.

the

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[i] ישלחו See Pſal. lxxx. 11. (Heb. ver. 12.) Jerem. xvii. 8. In Prov. xxix. 15. משלח is rendered *left* to himſelf, i. e. not corrected.

[k] The word is ſo tranſlated in Pſal. cxiv. 4.

[l] Gen. xxxi. 27. [m] Exod. xv. 20.

[n] The prophet deſcribing the women in their public lamentations ſmiting on their breaſts, and keeping time perhaps in that action, calls it *tabering upon their breaſts*. Nahum ii. 7. (Heb. ver. 8.)

13. A long, long life in ſenſual bliſs conſume,
Then inſtant drop, full mellow'd for the tomb.
14, 15. Bold therefore to blaſpheme, "Away (they cry)
"Thou phantom of weak fear, call'd Deity;
"Our necks the burden of thy yoke diſdain,
"Vain is our incenſe, and our vows are vain."
16. Not their own hand their bleſſings could beſtow,
Their bleſſings from a higher fount muſt flow:

But,

the organ °] *the pipe*. The organ is a compound of pipes, and of later invention, as Mr. Heath remarks.

Ver. 13. *in wealth*] *in good* P, that is, worldly felicity.

in a moment, &c.] This aſſertion is oppoſed to Zophar's repreſentation of the terrible death of ſuch men chap. xx. 24, 25. See alſo chap. xviii. 12, 13. This is that ſudden and eaſy death, in a green old age, without pain, without lingering ſickneſs, and while their families are flouriſhing around them, which Tireſias predicts to Ulyſſes in the ſhades: "Death ſhall come to thee from the ſea: It ſhall be a gentle death. It ſhall come, when thou art ſubdued by a happy old age, and thy people about thee are happy q."

Ver. 14, 15. *Therefore*, &c.] It was to the advantage of his argument, and agreeable to the diſcontented temper he was in, to ſpecify more circumſtantially the *character* of theſe proſperous men.

Ver. 16. *Lo, their good*, &c.] They could not be the authors of their own felicity: It is intirely the work of providence. The ſentiment appears to me the ſame as in chap. xii. 9. *Who knoweth not in all theſe, that the hand of the Lord hath wrought this?* This interpretation is confirmed by chap. xxii. 18.

where

° עוגב The Chaldee interpreter renders it *abuba*, *a pipe*, or *flute*: whence, as Buxtorf obſerves, the Romans by inſerting *m* formed their *ambubaia*. The *ambubaiæ* in Horace were Syrian courtezans, who played on flutes. Buxtorf. *Lex. Talmud.* Dacier's *Horace*, ſat. ii. lib. 1.

P טוב *good*, as in chap. ix. 25. *My days . . . . they flee away, they ſee no good.*

q *Odyſſ.* xi. ver. 133. &c.

But, O my ſoul, from their aſſembly flee,
Far be their counſels and their lot from me.

17. Oft mourn theſe miſcreants their high-ſparkling light
Extinguiſh'd? Often in tempeſtuous night
Are they involv'd? For them hath vengeance ſtor'd,
Of plagues enormous a peculiar hoard?

18. Are

where Eliphaz ſneeringly retorts theſe words; *Yet he filled their houſes with good things: but the counſel of the wicked is far from me.*

the counſel, &c.] He declares his abhorrence of their principles and practices. This ſentiment is thrown in, to prevent an ill conſtruction of his diſcourſe; as though he was arguing againſt a providence, by giving a true account of its adminiſtrations.

Ver. 17—21. *How oft is the candle of the wicked*, &c.] He ſeems, in this branch of his diſcourſe, to contraſt with the great majority of wicked men who are happy in the world, the *few* examples of other wicked men who are calamitous.

Ver. 17. *How oft*[r]] The ſenſe of this verſe and the next depends much on the right explication of this particle *how oft*; which muſt be underſtood to be repeated at the beginning of every ſentence, How oft *cometh*, &c. how oft *doth God diſtribute*, &c. how oft *are they as ſtubble*, &c.

If we take it for a particle of *exaggeration*, and lay the ſtreſs of the pronunciation upon *oft*, *how* óft *is the candle of the wicked put out!* The meaning will be, it is put out very often; Inſtances of the ſad cataſtrophes of ſuch men are very frequent and common. But this explication cannot be right: becauſe it puts into the mouth of Job an aſſertion, which flatly contradicts what he had been juſt ſaying in the former part of the ſpeech. It is the very doctrine of his antagoniſts, and the ground of their condemnation of him.

Whereas

[r] The hebrew particle is כמה, which admits of the ſame variation of the accent and the ſenſe as the engliſh *how oft*; *cámmah* hów oft, *cammáh* how óft.

18. Are they like ſtubble, when the tempeſt roars?
Like chaff, when ſweepy whirlwinds cleanſe the floors?

19, 20. You'll urge "God treaſures vengeance for their ſeed."
But he, the criminal, himſelf, ſhould bleed:
Living,

Whereas if we underſtand this to be a particle of *interrogation*, and lay the accent upon *how*, hów *oft*, or hów *many times*, the anſwer will be *not often, ſeldom*. as in chap. xiii. 23. when Job aſks, *how many are my ſins?* he means, they were not many. Mr. Heath therefore did well in tranſlating hów oft, *how ſeldom*. This interpretation agrees with fact, and with Job's ſentiments, overthrows the poſition of his adverſaries, and ſubverts the foundation of their cenſures.

The firſt ſentence, *hów oft is the candle of the wicked put out?* is a reply in particular to Bildad's aſſertion chap. xviii. 5, 6. ſee the note. The next ſentence, hów oft *cometh their deſtruction*, &c. points to another propoſition in that ſpeech of Bildad, ver. 12. *deſtruction* ſhall be *ready at his ſide*.

God *diſtributeth*, &c.] Hów oft *doth he diſtribute ſorrows*, &c. The original word for *ſorrows* ſignifies *ſnares*, that is, miſchiefs, calamities. This metaphor had been uſed by Bildad chap. xviii. 8. &c.

Ver. 18. *They are*, &c.] Hów oft *are they as ſtubble before the wind, and as chaff that the ſtorm carrieth away?* Or, *are they as ſtubble*, &c. We cannot enter into the propriety and beauty of theſe images, unleſs we recollect the practice in the eaſt of threſhing their corn in the open field; ſo that if the wind happen to riſe, the ſhattered ſtraw and chaff are eaſily carried away[1].

Ver. 19—21. *God layeth up*, &c.] Theſe verſes are not without their difficulty. But the difficulty, I think, will vaniſh, if we allow the ingenious conjecture of Cocceius; that the firſt ſentence is the evaſion of his antagoniſts. They are ſuppoſed to alledge, that when God doth not puniſh the *perſons* of the wicked, he puniſheth them in their *poſterity*.

"*God layeth up his iniquity (his puniſhment) for his children.*"

The anſwer of Job is, The tranſgreſſor himſelf ought to be the ſufferer, accord-
ing

[1] Shaw's *Travels*, p. 138, &c. 4to.

Living, himſelf ſhould his own treaſon rue,
And his own eyes his tragedy ſhould view;
While at his lips the wrathful cup he ſees,
Compell'd to drain it with its bitter lees:

21. For when his number'd months their tale have ſpent,
When to oblivion's land himſelf is ſent;
Are then the fortunes of his houſe his care?
Feels he its triumph or its ſorrow there?

22. Shall man inſtruct, in his preſuming ſchool,
The Lord of heav'n this petty orb to rule?

23. Here

ing to your own principles. What puniſhment is it to him, that his children ſuffer? He has no concern about them, when he himſelf is gone into another world[t].

Ver. 19. "*God layeth up his puniſhment for his children.*"
He (God) *ſhould recompenſe him* (the criminal himſelf)
And he (the criminal) *ſhould know it* (ſhould feel puniſhment).

20. *His eyes ſhould ſee his own deſtruction,*
And he (himſelf) *ſhould drink of the wrath of the Almighty.*

21. *For what careth he for his family, when the number of his months is fulfilled*[u]*?*

What careth he for his family] This is Mr. Heath's verſion.

is fulfilled[u]] Our Tranſlators turn it, *is cut off in the midſt.* But the original ſignifies, *is reckoned in full tale.* The whole expreſſion denotes the living out the full term of human life: *When the number of his months is reckoned out.*

Ver. 22—26. *Shall any teach God,* &c.] In theſe verſes he takes notice of the ſtrange

[t] See the *Commentary* of Schultens, and Mr. Heath's tranſlation of theſe verſes.

[u] חצצו It is an alluſion (ſays Cocceius) to the ancient way of computing, by *pebbles* (חצץ) or by *arrows* (חץ)

23. Here one prolongs voluptuous life in eaſe,
Deflow'r'd by no misfortune or diſeaſe:
24. Sweet in his veins his fatt'ning dairy flows,
And death's ſoft dews his ſlumb'ring eyelids cloſe.

25. Another,

ſtrange inequality in theſe meaſures of God towards perſons of the ſame demerit; in proſpering ſo many of them, and making examples of ſo few. It confounds all our notions of juſtice. Yet it muſt needs be right.

Ver. 22. *Shall any teach God*] Who will preſume to amend his diſpenſations? Or as Mr. Pope ſtrongly expreſſes it,

Snatch from his hand the balance and the rod,
Rejudge his juſtice, be the judge of God.

Eſſay on Man.

Seeing he judgeth, &c.] To *judge* often ſignifies in ſcripture to *govern*. It comprehends the whole office of a ſupreme magiſtrate [w]. The argument here is from the greater to the leſs: He that ruleth the higher world of intellectual beings, knows ſurely how to manage the little affairs of human kind. This is a noble ſentiment, and ought to have ſilenced his own murmurings. But his mind was too much diſcompoſed by his paſſions, to be conſtantly influenced by his better principles.

Ver. 23, 24. *One dieth*, &c.] He here ſummeth up in few words, the happy circumſtances of the major part of wicked men; which he had deſcribed at large ver. 7—13.

In his full ſtrength, &c.] *In his very perfection* [x]; that is, in full poſſeſſion of all worldly felicity.

his

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[w] I Sam. viii. 5, 6. I Kings iii. 9.

[x] בעצם תמו. עצם anſwers to the engliſh emphatical particle *very* Gen. vii. 13. *in the ſelf-ſame day (in that very day) entered Noah*, &c.

תם denotes the intireneſs of ſome whole, integrity of parts, the compleat condition of a perſon or thing: Thus in the title of the Arabic verſion of the *Table of Cebes*, תאמה ſignifies *compleat*: That title is, "What a wiſe man is to do that he may be happy with a compleat (or perfect) happineſs."

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25. Another, comfortleſs, and hard beſted,
With ſorrow worn, with ſighing eats his bread;
Long while in pain and pining ſickneſs lies,
Then with deep groans and violent ſtruggle dies:
26. Both equal in the grave; on both is ſpread
The worm for covering, and the clay their bed.

27. I penetrate your thoughts; reſolv'd in wrong,
Harſh anſwer ſtill ſprings forward on your tongue;
28. "His

his breaſts, &c.] There is no authority for this tranſlation, and the ſenſe it yields is abſurd. It ought to be turned, *His paſtures*[y] *are full of milk*; that is, of flocks and herds. He dies in opulence.

his bones, &c.] This clauſe repreſents the hale and vigorous ſtate of his body to the laſt moment of his life.

Ver. 25. *another dieth*, &c.] that is, another wicked man. For he ſpeaks of ſuch throughout the whole diſcourſe, and plainly, I think, points in this verſe to ſome few examples of wicked men made miſerable. This was ſufficient to ſhew the perplexing inequality of the ways of God to men.

Ver. 26. *They ſhall lie down alike*, &c.] Our obſervation can reach no further than to the grave. But there we behold him who had lived happily and him who had lived in miſery (though both alike wicked) in the ſame deplorable ſtate of corruption. So that this ſeeming diſorder in the adminiſtrations of providence is not rectified in the compaſs of our view.

Ver. 27, 28. *Behold*, &c.] It ſeems to me, that he intended to have ended his diſcourſe, of the proſperity of the wicked, with the foregoing verſe. But, I imagine,

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[y] עטינין This word is no where elſe found in the hebrew bible. It is however preſerved in the Arabic language: in which it ſignifies, as the learned Schultens has proved, *the places about ponds where camels and ſheep go to drink*: thence it came to be uſed for a large abundance of thoſe things which are accounted riches in Arabia, ſuch as *extenſive paſtures well ſtocked with cattle*. Mr. Heath therefore was not out of the way in tranſlating it *his granges*, that is, his farms.

28. " His own ſad ſtory will his cauſe diſgrace,
" Why mourns our Emir his extinguiſh'd race?
" Where is th' encampment of the wicked Great,
" The circling clan, and roomy tent of ſtate?"
29, 30. Hath trav'lling wiſdom never won your ear,
With foreign hiſtories imported here?

Scorn

I imagine, he perceived, by their looks and geſtures, that they gave no credit to what he had been ſaying; and that they ſtill inſiſted on his overthrow as an evidence of his guilt. Whereupon he turns ſhort upon them with indignation, and refers them to the teſtimony of ſenſible travellers; which confirmed his aſſertions by what happened in other countries.

Ver. 27. *I know your thoughts*, &c.] *your reaſonings, and the harſh ſentiments*[z] *which you unjuſtly conceive againſt me.*

Ver. 28. *For ye ſay, where is*, &c.] Although theſe queſtions relate to tyrannical princes in general, and to other wicked men in high ſtations; they are intended to be applied to Job's overthrow in particular. His adverſaries ſtill inſiſted, that deſtructive calamities are the uſual portion of the wicked; and that ſuch calamities being his portion, there wanted no other evidence of his guilt. But the teſtimony of travellers, he tells them, ſhews the falſity of their premiſſes, and, therefore, of the concluſion drawn from them.

where are the dwelling places, &c.] The hebrew is, *where is the tent of the tabernacles of wicked men.* The mode of expreſſion alludes to an Arabian encampment, in which the pavilion of the *Emir*, or chief, was ſurrounded by the tents of his clan. Job did not live in tents. But his ſituation anſwered literally to theſe expreſſions, when he went upon any military expedition.

Ver. 29. *Their tokens*] *their arguments*[a], or allegations. By the phraſe *them that*

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[z] מזמות the harſh ſentiments, *cruda*, as Schultens turns it. He obſerves that it is a metaphor from unripe fruit. Symmachus tranſlates the whole verſe, οιδα τας ενθυμησεις υμων, και τας ωσιας υμων τας αδικας καϊ' εμε, *I know your reaſonings, and your unjuſt thoughts againſt me.*

[a] אתות This word is generally tranſlated Σημειον by the LXX under which term Ariſtotle

Scorn you their allegations? " That the day
" Whoſe vengeance ſweeps the ſick'ning tribes away,
" Spares the lewd tyrant? With carouſal high,
" His riots the deſtroying ſcourge defy.
31. " Who dares reprove his crimes? what hand preſume
" To ſign the mighty malefactor's doom?
32. " With pomp he's carry'd to the grave; his name
" There lives afreſh, in monumental fame:
33. " There

that go by the way is meant travellers, Prov. vii. 19. *he is gone a journey*; in the original, *he is gone by the way*. The travellers to whom Job appeals, were probably the caravans of Tema and Sheba trafficking to Egypt. See chap. vi. 19. and the note.

Ver. 30. *the wicked is reſerved to the day*, &c.] The original will admit, and his argument requires the tranſlation to be,

The wicked is preſerved[b] *in*[c] *the day of deſtruction.*

They ſhall be brought forth, &c.] *They are feaſted*, or *they feaſt in the day of wrath*. The hebrew will, I think, bear this ſenſe, perfectly agreeing with the tenor of the whole diſcourſe; which is intended to ſhew, that multitudes of wicked men live in ſplendor and feſtivity even in the moſt calamitous times.

Ver. 32. *Yet ſhall he be brought*, &c.] Mr. Heath's verſion expreſſeth the whole force

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ſtotle (in his Rhetoric, lib. i. cap. 2.) comprehends all kinds of evidence. Sophocles alſo (in Oedipus Tyrannus ver. 729.) uſes σημεια for *convincing proofs*. The Pſalmiſt means by אות *evidence* in general, Pſal. lxxxvi. 17.

[b] יחשך *is preſerved, is ſpared, is withdrawn*. It is uſed in the ſenſe of *ſparing*, or *preſerving*, in chap. xxxiii. 18. where it is engliſhed to *keep back*, *He keepeth back (ſpareth) his ſoul from the pit*. So in Pſal. lxxviii. 50. *he ſpared not their ſoul from death*. In the Syriac Teſtament אתרשך ſignifies *to eſcape, to be preſerved*, Acts xxvii. 21. *we ſhould have been preſerved from this loſs and this diſtreſs*. Symmachus turns it in this verſe of Job Σωτηριται, *is kept*; Aquila, υπεξαιρεθησεται *ſhall be withdrawn*, drawn out of the way of danger.

[c] ליום Pſal. lxxxi. 4. *in*, or *on*, *the day*, Prov. vii. 20. *he will come home at the day* (or

on

33. " There he enjoys, in ſome delicious vale,
" Turf ever green and ſprings that never fail;
" Preceded,

force of the original, *Even this very man ſhall be carried*[d] *in pomp to the ſepulchre*, &c. he is too powerful to be called to account by man, and not meeting with chaſtiſement from God, he goes to the grave with all the honours of interment paid to perſonages of the higheſt rank.

and ſhall remain[e] *in the tomb*] Mr. Heath's verſion is, *and ſhall reſt undiſturbed in the tomb*. But our author's word never ſignifies *to remain*, or *to reſt undiſturbed*; either in the hebrew bible or in the dialects. I think the tranſlation might be *and he flouriſheth in the tomb*. He enjoys as it were a ſecond life, in the tomb: he lives in fame, by means of his ſuperb ſepulchre and its delightful ſituation.

in

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on the day) appointed. Exod. xxiii. 15. *in the time appointed of the month Abib.* See alſo II Chron. viii. 13. and Pſal. lix. 15, 17. לערב *in the evening*, לבקר *in the morning*. Alſo Pſal. lxxi. 9. לעת *in the time*; and in the Chaldee, לעדן *in the time*, ſc. of old age. The Chaldee again, in Pſ. xcix. 5, 9. לבית *in the houſe*, לטור *in the mountain*. The learned Schultens therefore is juſtified in turning this clauſe, *Profectò in die exitii ſubducitur malus, verily the wicked is withdrawn in the day of deſtruction.* See alſo Iſaiah x. 3. *in the day of viſitation*, and Habak. iii. 16. *in the day of trouble.*

they are feaſted] יובלו if we read *juballu* the root will be בלל *to anoint*, Pſal. xcii. 10. *I ſhall be anointed with freſh oil:* And as perfumes made a diſtinguiſhed part in the eaſtern banquets, hence the word might naturally come to ſignify *feaſting*. Accordingly, in Arabic, the ſubſtantive noun בלל is *convivium*, a banquet. Vid. Caſtell. *Lex.*

[d] יובל *is carried in pomp.* The future is often uſed for the preſent tenſe. So ver. 30. יחשך *is reſerved.*

[e] ישקוד The noun ſubſtantive שקד ſignifies *the almond tree.* Why may not the verb be derived from that root, and mean *to flouriſh* as the almond tree, and in general *to flouriſh?* If this be not admitted, let the verb be tranſlated *he is awake*, or *watcheth* (Pſal. cii. 7.) *in the tomb.* It will then be a metaphor denoting *life*, in oppoſition to *ſleeping* the common metaphor for the ſtate of death. The meaning, according to this interpretation, comes out the ſame as before; *he is awake in the tomb*; he liveth ſtill, he liveth in the ſplendid memorial of him, his magnificent tomb. See the note of the learned Schultens on one of the poems in the *Arabian Anthologia*, intituled *Hamaſa*, p. 560. Mr. Heath's verſion is taken from Le Clerc, and is founded on the change of ישקוד into ישקוט *quieſcet.*

" Preceded, follow'd, to his duſty bed,
" By all the former, all the future dead."

34. Ceaſe

in the tomb [g]] The hebrew word ſignifies firſt *a heap of corn* that is cut down; and thence in metaphor the heap of *dead bodies*, and the *ſepulchre* or place where they are depoſited. It is uſed here in the laſt acceptation; and in the firſt, chap. v. 26. where it is engliſhed *a ſhock of corn*.

Ver. 33. *The clods of the valley ſhall be ſweet to him*] *The ſoft clods* [h] *of the valley* (made ſoft and tender by gentle ſhowers) *are ſweet to him*. Their ſepulchral grots were frequently in vallies, cut in the bottom of rocky hills. Such a ſituation of a tomb, together with ſprings of water or moderate rains to keep the turf perpetually green, was accounted a happy ſepulture among the Arabians; as being a means of preſerving the remembrance of the deceaſed in honour. Schultens, in his notes on this verſe, cites the beginning of an Arabian poem [i] to this purpoſe. 'Tis an elegy on a perſon celebrated for his beneficence and liberality: and if we except one epigrammatic conceit, it is a beautiful compoſition. As it is ſhort, the reader will not perhaps be diſpleaſed with the following faithful tranſlation of the whole.

Come, let us viſit Maan's lov'd remains;
Say to his tomb, may mollifying rains
Water thy hallow'd turf! O narrow bound,
Bounty her grave in thee, thee only, found.
Bounty, which fill'd the ſpacious earth and ſea,
O tomb of Maan, how inclos'd in thee!
Yes, Bounty thou doſt hold, but Bounty dead;
Which living would deſpiſe thy ſcanty bed.
Maan's a name whoſe generous gifts ſurvive
The noble giver, and immortal live;

As

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[g] גדיש *the tomb*, as in the Arabian poem;
" Let ever-dropping ſhowers water
The tomb (גדיש) of Aryb."
Vid. *Hamaſa*, p. 567.

[h] רנבי *the ſoft clods*, Mr. Heath; *glebæ molles*, Schultens. It ſignifies, in Arabic, earth that is made ſoft and tender by rain. Vid. *Comment.* Schultens.

[i] In Hamaſa, p. 555.

34. Ceaſe then; nor falſities for comforts vend,
Alike to truth unfaithful and your friend.

CHAP. XXII.

1, 2. When man is wiſe, the Teman Sage reply'd,
'Tis for himſelf: does Heav'n the gain divide?

3. Muſt

As when ſome rich o'erflowing ſtream recedes,
It leaves behind a verdant wealth of meads.
But ah! with Maan Bounty ſunk in duſt;
The glory of munificence is loſt.

every man ſhall draw[k] *after him*] I take the meaning to be, that in going down to the grave he does but ſhare the common lot of mortals. Innumerable multitudes have gone thither before him, and the ſucceeding generations of men ſhall follow him to the ſame houſe of all living.

in your anſwers there remaineth falſhood] Their exhortations to repentance were founded on a falſe ſuppoſition of his guilt. The hopes they gave him of reſtoration, were on condition of his repentance. The bleſſings they promiſed him, on that condition, were romantic: and in ſhort, the whole of their anſwers proceeded on falſe ideas of the adminiſtrations of Providence.

CHAP. XXII.

This laſt ſpeech of Eliphaz puts an end to the controverſy on the part of Job's antagoniſts. It is in the true ſpirit of a baffled diſputant. Unable to invalidate Job's

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[k] ימשך *ſhall draw*; rather, *he ſhall draw every man*, &c. It is a tranſitive verb, and is uſed of a number of perſons following one another in long and cloſe ſucceſſion (Judges xx. 37.) as Cocceius remarketh. Seneca uſeth *trahe* in much the ſame ſenſe as משך here. Megara apoſtrophiſing her huſband Hercules, who was gone down to the realms of Pluto, ſays;

——————aut omnes tuos
Defende reditu ſoſpes, aut omnes trahe. *Hercules Furens*, ver. 306.

Either come back ſafe from the realms of death, *and protect all your family*; *or draw us all* thither after you.

3. Muſt God high value on thy virtue ſet?
   If thou art juſt, is Providence in debt?
4. And will he, trembling, from his throne deſcend,
   To ſtill thy cavils and his ways defend?

5. Art

Job's defence, he flies out in abuſive language and the moſt atrocious calumnies. ver. 2. to the end of ver. 11.

Unable alſo to refute the reaſoning in Job's laſt diſcourſe, he endeavours to render it invidious. he taxes it with atheiſm, and warns him, by the example of the old world, of the vengeance men of his principles are to expect. ver. 12. to the end of ver. 20.

However, that he might quit the field with the air of a victor, and a reputation for charity, he once more exhorts him to repent; and in magnificent terms aſſures him he ſhould become happy and great on that condition. ver. 21. to the end of the chapter.

Ver. 2. *Can a man be profitable*[l], &c.] This verſion yields a very juſt ſentiment, which perfectly agrees with what Elihu ſays chap. xxxv. 7. *If thou be righteous, what giveſt thou him*, &c. compare Pſalm xvi. 2. Rom. xi. 35.

as he that is wiſe may be profitable, &c.] Sophocles puts the like ſentiment into the mouth of Oedipus[m],

"What good man is not a friend to himſelf?"

Ver. 3. *Is it any pleaſure to the Almighty*, &c.] *Is it a matter of care*[n] *to the Almighty that thou ſhouldſt be righteous*, &c. Is it a thing which he ſets his heart upon as an affair in which his intereſt and happineſs are deeply concerned? Eliphaz intends to expoſe to ridicule Job's complaints and juſtification of himſelf, as arrogant claims upon God.

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[l] יסכן *can he be profitable?* It evidently has this meaning chap. xxxiv. 9. *For he hath ſaid, it profiteth a man nothing, that he ſhould delight himſelf in God.*

[m] *Oedipus Colonus*, ver. 313.

[n] חפץ *a matter of care.* In chap. xxi. 21. it ſignifies *care, anxiety.* So the LXX. underſtood it here, τι γαρ μελει τω κυριω, &c. *what careth the Lord, if thou wert blameleſs in thy works?*

5. Art thou unconſcious of thy vaſt offence?
Is not the number of thy ſins immenſe?
6. Extortions from thy kin defile thy hands,
The ſhivering loin its rag from thee demands.

7. To

Ver. 4. *Will he reprove thee*, &c.] *Will he reaſon*[o] *with thee for fear of thee? will he enter with thee into judgement?* Is he afraid his character will ſuffer by thy complaints, unleſs, in obedience to thy citation, he ſubmit to a trial and argue his own cauſe? This is ſtrong irony, and manifeſtly deſigned to ridicule thoſe raſh expreſſions in chap. ix. 32—35. xiii. 22, &c.

Ver. 5—11. *Is not thy wickedneſs*, &c.] There is no occaſion for God to vindicate the meaſures of his providence towards thee. Thy own wickedneſs is manifeſtly the cauſe of all thy ſufferings. Hitherto this magiſterial cenſor had dealt in diſtant hints and general inſinuations: But being now reduced to his laſt ſhifts, he has the temerity to charge his friend openly with particular crimes. This violent proceeding admirably ſerves the purpoſe of the poem: for it gives a fair occaſion for that circumſtantial defence (chap. xxxi.) in the cloſe whereof diſſatisfaction with the ways of God and ſelf-juſtification are carried to the higheſt pitch that the poet intended.

Ver. 6. *Thou haſt taken a pledge*, &c.] He is here charged with ſuch rapacity, as to force even his relations to give ſecurity to him for debts which they did not owe; and with ſeizing the upper garment of the poor for pawn, which anſwers to a creditor among us taking a poor man's bed from under him for payment; for the poor in thoſe countries had no other covering at night, when they ſlept, than their outward garment[p] which they wore in the day[q].

naked]

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[o] יוכיח It ſignifies *to plead one's cauſe*, chap. xiii. 3. *I deſire to reaſon with God.* The other phraſe, *enter into judgement*, is alſo judicial; and means *to come to a trial.* Chap. ix. 32. He is *not a man as I* am that . . . *we ſhould come together in judgement.*

[p] The Arabs call their upper garment *a hyke*; which is a blanket, or gown, five or ſix yards long, and five or ſix yards broad. This is wrapped over the tunic, or cloſe-bodied frock, (which is the inner garment) and girded about their waiſt in time of work or action. Shaw's *Travels*, p. 226, &c. 4to.

[q] Deut. xxiv. 13.

7. To thee the thirſty ſu'd, the famiſh'd ſigh'd,
Seal'd was thy fountain, and thy cruſt deny'd.
8. A fav'rite name enjoy'd his ſpoil ſecure,
The ſtrongeſt arm ſtill made the title ſure;
9. While the wrong'd widow pour'd her fruitleſs moan,
And orphans cruſh'd by thy injuſtice groan.
10. Hence ambuſh'd ills about thy path were ſet,
Hence the dire ſweep of deſolation's net:

11. Hence

naked] By taking away their blanket, or upper garment, he left them naked; according to the mode of ſpeaking in the eaſt[r]: that is, he left them only their tunic and ſhirt. A perſon alſo who was ill-clad, or in rags, was ſaid to be *naked*; as Seneca tells us[s].

Ver. 7. *Thou haſt not given*, &c.] Entertainment of travellers and charity to the poor were looked upon by the Arabs, and by the ancient Greeks, as duties of the moſt ſacred obligation. The Odyſſee has ſome noble ſentiments on this ſubject: and the poems of the Arabs abound with them. Wherefore the vileſt of all characters among them was the inhoſpitable and avaricious man.

Ver. 8, 9. *But as for the mighty man*, &c.] Here he accuſes him of ſhameful partiality in the adminiſtration of juſtice. The great were certain to carry their cauſe, when they ſet up a claim, however groundleſs, to the land of ſome defenceleſs widow or orphan.

the earth] *the land*, which he pretended to have a right to.

The honourable man] In the original, *He whoſe perſon is accepted*; that is, who is favoured on account of his wealth and power.

Ver. 10. *ſnares*] This was an eſtabliſhed metaphor for deſtructive calamities; as alſo *darkneſs* and *floods of water* for overwhelming miſery. Old Tireſias the ſoothſayer

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[r] I Sam. xix. 24. II Sam. vi. 20. Iſaiah xx. 2—4. Mic. i. 8. John xxi. 7.

[s] Qui malé veſtitum et pannoſum, nudum ſe vidiſſe dicit. *De Benef.* lib. v. 13. quoted by Dr. Shaw, p. 226. of his *Travels*.

11. Hence black deſpair, like night, around thee ſpread,
And booming waters billowing o'er thy head.

12. Beholds not God, from his ethereal ſeat,
The ſtars dim-twinkling far beneath his feet?
Yet mark the diſtance, how immenſely far,
From this low dwelling to the neareſt ſtar!
13. Thy frenzy argu'd; can the ways of men
Lie in the compaſs of his bounded ken?

14. Groſs

ſoothſayer foretells the calamities that were coming on the royal family of Thebes in the following language:

"The deſtroying miniſters of vengeance *lie in wait for* thee, and *thou ſhalt be caught* in the ſame calamities with which thou haſt overwhelmed others [1]."

abundance of waters, &c.] A drowning man, or a ſhip foundering at ſea, ſeems to be the image alluded to. The neighbourhood of theſe men's country to the Mediterranean and Arabian ſeas, and to the rivers Jordan and Nile, might furniſh them with theſe emblems of calamity: or they might be ſupplied with ſuch ideas by the torrents from their own mountains.

Ver. 12—20. *Is not God*, &c.] What Job had ſaid in the foregoing chapter, of the general impunity and proſperity of the wicked, was matter of fact. But this calumniator miſrepreſents his diſcourſe, as a denial of a divine providence grounded on moſt abſurd notions of the ſupreme Being; as though he were limited in his preſence, and could not ſee what paſſeth in our world. Job therefore, in this man's account, held the ſame atheiſtical principles with the wicked who were deſtroyed by the flood; whoſe deſtruction is here mentioned in vindication of the juſtice of God, and as an admonition to him of his approaching fate if he did not ſpeedily repent.

Ver. 12. *Is not God in the height*, &c.] The immenſe diſtance of heaven, the habitation of God, is repreſented by its being far above the ſtars.

Ver. 13. *And thou ſayeſt*, &c.] *Therefore thou ſaidſt* [n]. Thy folly drew from its

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[1] *Antigone*, ver. 1086, &c.

[n] ואמרת *therefore thou ſaidſt.* ו *therefore*, as in chap. v. 17. *therefore deſpiſe not thou the chaſtening of the Almighty.*

14. Groſs atmoſphere, with interpoſing ſcreen,
Conceals the proſpect of this earthly ſcene:
He, veil'd in clouds, to his own cares confin'd,
Walks round his azure realms unheeding human kind.

15. Haſt thou, in boldeſt profligacy bold,
Follow'd the path trac'd out by atheiſts old?

16. Whom vengeance ſeiz'd before the mortal day,
Whoſe column'd domes the deluge ſwept away;

17. Whoſe

its own abſurd idea of God, as a finite being, a concluſion no leſs abſurd; that he is ignorant of the affairs of human kind.

Ver. 15. *Haſt thou marked*, &c.] *Haſt thou kept*[a] *the old way*, &c. Haſt thou taken up the principles of thoſe impious men, who lived at the time of the deluge? This interrogative form of expreſſion is a vehement affirmation.

Ver. 16. *Which were cut down*] This verſion is authoriſed by the Targum, "which were aboliſhed from the earth." The Greek Bible renders the word, more agreeably to its true meaning[w], *which were taken*[x], or *apprehended*, as malefactors.

out of time[y]] The Chaldee turns it, "when their time was not yet;" that is, the time, or period, to which they might have lived according to the courſe of nature. They periſhed by an untimely death.

Ver. 16. *whoſe foundation*] *whoſe habitation*; denominated here from its eſſential part; the better to expreſs the durable materials of which their palaces were framed.

with a flood] The original makes uſe of the uſual word for *a river*: But that it was alſo uſed for the waters of the ſea, appears from Jonah ii. 3. *For thou*

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[a] תשמור *haſt thou kept?* Chap. xxiii. 11. *his way have I kept.*

[w] קמשו *were apprehended.* See the note on chap. xvi. 8.

[x] Συλληφθησαν.

[y] בלא עת See chap. xv. 32. Eccleſiaſtes vii. 17. *why ſhouldeſt thou die before thy time.*

17. Whoſe madneſs ſaid, " Away, thou deity,
" What bleſſings can our wants receive from thee?"
18. Ingrates! their fulneſs from his bounty flow'd;
Far be their counſels, far from my abode.
19. Then ſang the righteous, glorying in the fight,
Atheiſts o'erthrown, and God's avenging might:
20. Thus fell thoſe ancient rebels; but by fire
The wicked remnant ſhall at laſt expire.
21. Humble

thou hadſt caſt me into the deep, in the midſt of the ſeas, and the floods [z] *compaſſed me about.*

Ver. 17. *Depart from us*, &c.] By deſcribing the impiety of theſe men in the very terms of Job (chap. xxi. 14, 15.) he confronts their exemplary deſtruction to Job's aſſertion of the impunity and felicity of ſuch characters.

Ver. 18. *But the counſel*, &c.] This is ſneer. See the note on chap. xxi. 16.

Ver. 19. *The righteous ſee it*, &c.]

The righteous ſaw [a], *and were glad:*
And the innocent laughed them to ſcorn.

As we are to underſtand the foregoing verſe of the deluge, by *the righteous* and *innocent* muſt be meant, Noah and his family. Ariſtotle remarks, that " no good man is troubled, when parricides, for inſtance, meet with their deſerved puniſhment: for it is our duty to rejoice in ſuch occaſions."

Ver. 20. *Whereas our ſubſtance*, &c.] I apprehend the tranſlation ſhould be,
Was not [b] *their rebellion* [c] *puniſhed with deſtruction* [d]*?*

Schultens

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[z] נהר It is uſed in the plural number as ſynonimous with ימים *the ſeas.* Pſal. xxiv. 2.

[a] The LXX. tranſlate the verbs in the paſt time.

[b] אם לא annon? אם is frequently interrogative. Vid. Noldium. See chap. iv. 17. vi. 30.

[c] קימנו *their rebellion.* (1) On the authority of the Septuagint, Syriac, and Vulgate verſions I read קימם (2) קים is turned *obſtinacy* by the Syriac interpreter. It may ſignify *inſurrection*, or *rebellion*; as קמים ſignifies *inſurgents*, or *rebels*, Pſ. iii. 1. lxxiv. 23.

[d] נכחד It is engliſhed *to be cut off*, chap. iv. 7.

21. Humble thyſelf to God, reſign thy prey;
Rich harveſt follows the repenting day:
22. Embrace

Schultens gives a very animated turn to this verſe, by ſuppoſing it to be the burden of a triumphal hymn, ſung by Noah and his family on this awful occaſion.

but the remnant of them, &c.] *but the remnant of them the fire ſhall conſume*[e]. Some interpreters apply theſe expreſſions to the deſtruction of Sodom and Gomorrah. But how could the inhabitants of thoſe cities be ſtyled the *remnant*, or all the remainder of the wicked? Whereas if we underſtand it of the wicked that ſhall be found remaining on the earth at the end of the world, we are preſented in this verſe with the two moſt memorable and dreadful ſcenes of divine vengeance, the deluge and the conflagration. Noah might learn the final deſtruction of the wicked from the prophecy of Enoch, recorded by Jude ver. 14. and the manner of it from ſome revelation to himſelf.

Ver. 21. *Acquaint thyſelf with him*] Crinſoz turns it *ſubmit thyſelf to him*; Mr. Heath to the ſame effect, *humble thyſelf before him*, grounding his verſion on the Arabic ſenſe of the word.

and be at peace] *and make reſtitution*[f]. It is a vulgar error, to imagine that Job was abſolutely impoveriſhed. He ſtill maintained a numerous family; and his three cenſors ſuppoſe him to have amaſſed great treaſures by bribery and extortion, which they exhort him to refund[g].

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[e] אכלה *ſhall conſume.* It is the preter tenſe turned into the future by the influence of ו at the beginning of this clauſe. Beſides, according to the remark of Michaelis, the preterite and future were aoriſts in the ancient ſtate of the hebrew language. Michaelis in Prælect. p. 78. 8vo.

[f] שלם Mr. Heath reads it *ſhallem*, in the conjugation *pihel*, *make reſtitution.* Or if we follow the Maſoretic pointing *ſhelom*, in the conjugation *kal*, yet as the ſignification of this verb in *kal*, *to finiſh*, is communicated to its conjugation *pihel*, I Kings ix. 25. On the contrary its ſignification in *pihel*, *to make reſtitution*, might be communicated to its conjugation *kal.*

[g] Chap. xi. 14. xv. 34.

22. Embrace his leſſons, his imperial word
Deep in the table of thy heart record.
23. Vagrant from God, return; with ſparkling eyes
Then ſee thy bow'r renew'd in beauty riſe:
But hallow'd be thy tents, expell from thence
All cover'd crime and manifeſt offence.
24. Leave Ophir's gold in her own ſtreams to ſhine,
25. God all-ſufficient be thy boundleſs mine.

26. To

Ver. 22. *the law—his words*] The divine revelations conveyed down by tradition from Noah, Abraham, &c. alſo perſonal favours of the ſame kind to Job [h], to Eliphaz [i], and to others [k].

Ver. 23. *Thou ſhalt be built up* [l]] He aſſures him of a re-eſtabliſhment of his ruined affairs, and particularly of a new race of children in ſupply of thoſe he had loſt.

thou ſhalt put away iniquity] By *iniquity* he means that which he ſuppoſed to have been Job's favourite ſin, *rapacity*. The tranſlation, I think, ſhould be, *put thou away iniquity*, &c. the future being often uſed for the imperative. He exhorts him to keep both himſelf and his family, for the time to come, from the vice of covetouſneſs; as well as from all other wickedneſs.

Ver. 24. *Thou ſhalt lay up*, &c.] He recommends to him a contempt of riches. But our public verſion makes him promiſe, that his avarice ſhall be gratified to the full. how abſurd is this! Mr. Heath's verſion is more juſt to the original,

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[h] Chap. vi. 10. xxix. 4.

[i] Chap. iv. 12, &c.

[k] Chap. xxxiii. 14, 15.

[l] See the uſe of this metaphorical expreſſion in Jer. xxxi. 4. xxxiii. 7. Gen. xvi. 2. *it may be that I may obtain children* (marg. *be builded*) *by her.*

26. To him, in bleſt fruition of his grace,
Noble affiance ſhall erect thy face.
27. He'll crown thy pray'r, mature thy vows in praiſe,
28. Thy edicts ſtabliſh, and illume thy ways.

29. The

ginal, *Count*[m] *the fine gold as*[n] *duſt, and the gold of Ophir as the ſtones* (or pebbles) *of the brooks.*

Ophir] The *Ophir* here ſpoken of muſt be that which was in Arabia, on the coaſt of the red ſea[o]. Arabia had formerly its golden mines. We are aſſured by Sanchoniathon[p], ſays Mr. Crinſoz, that the Phœnicians carried on a conſiderable traffic to this Ophir even before the days of Job.

Ver. 25. *Yea the Almighty*, &c.] "Yea the Almighty ſhall be thy fine gold[q], and choice ſilver[r] unto thee." The verſe thus tranſlated contains a ſublime ſentiment. The favour of God ſhall be thy treaſure, an inexhauſtible mine of felicity.

Ver. 28. *Thou ſhalt alſo decree a thing*, &c.] Here he promiſeth the reſtoration of his princely authority. The word tranſlated *a thing* ſignifies a decree[s], an authoritative edict.

and

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[m] שית על עפר *Set fine gold with duſt*, that is, count it of no more value than duſt. This verb is uſed in the ſame ſenſe chap. xxx. i. *whoſe fathers I would have diſdained to have ſet* (לשית) *with the dogs of my flock.*

[n] על this prepoſition is uſed for עם *with* in Exod. xxxiv. 25. *Thou ſhalt not offer the blood of my ſacrifice with* (על) *leaven.* See Levit. ii. 2, 16. iv. 11. It is alſo uſed in a comparative ſenſe in Levit. xxv. 31. *But the houſes of the villages . . . ſhall be counted as* (על) *the fields of the country.*

[o] Bochart. *Phaleg.* [p] and by Herodotus, quoted by Euſebius.

[q] בצריך (but all the ancient verſions read בצרף) it is the ſame word that is engliſhed *gold* in the preceding verſe.

[r] כסף תועפות *choice ſilver.* The LXX. turn it αργυριον πεπυρωμενον, *ſilver that hath been tried in the fire.* It ſignifies, as Schultens hath ſhewn, ſilver that is dug with great labour out of the deepeſt mines.

[s] אמר *a decree.* See chap. xx. 29. *his decree*, in the margin; that is, decreed to him by God. The verb גזר, *to decree*, is alſo uſed of a *royal edict*, or proclamation. Eſther ii. 1.

29. The proud ſhall ſink, on thy complaint depreſt;
Affliction ſing, redeem'd at thy requeſt:
30. The righteous man ſhall ſtay th' Almighty's hand,
And turn the thunder from a ſinning land.

CHAP.

and the light, &c.] Wiſdom, ſucceſs, joy, are all included in this beautiful metaphor. The adminiſtration of thy public and private affairs ſhall be ever proſperous and illuſtrious.

Ver. 29. *When men are caſt down*, &c.] He aſſures him of the prevalence of his prayers with God, both for the overthrow of inſolent oppreſſors and deliverance of the oppreſſed. This is an exalted idea of the high importance of a good man to ſociety. The following verſe exalts it ſtill higher. The preſent verſe will admit of the following tranſlation,

Verily [t] men *are caſt down* [u], *when thou ſhalt ſay* there is *pride* [v].
And the dejected perſon [x], *he will ſave.*

Ver. 30. *He ſhall deliver*, &c.] The obſcurity of this verſe will vaniſh, if we turn it

The innocent ſhall deliver a country [y]:
And it ſhall be delivered by the pureneſs of his hands [z].

Men of exemplary piety and virtue are ſometimes the ſaviours of a whole people,

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[t] כי *verily, ſurely*; as in chap. viii. 6. *ſurely now*, &c. Chap. xxviii. 1. *ſurely there is a vein for the ſilver.*

[u] השפילו *they are caſt down*; as ילבינו Iſ. i. 18. *they ſhall be white.* Druſius.

[v] גוה *pride.* Iſaiah xxv. 11. *he ſhall bring down* (והשפיל) *their pride* (גאותו)

[x] שח עינים *a perſon of downcaſt looks.* The verb is uſed of a perſon who is bowed down with grief. Pſal. xxxv. 14. xxxviii. 7.

[y] אי *a country*; Iſaiah xx. 6. *the inhabitants of this country*; as it is engliſhed in the margin.

[z] כפיך *thy hands.* The Syriac and Arabic verſions read כפיו *his hands.* If we follow our preſent Hebrew text *thy hands*, there will be a very abrupt change of the perſon; and Eliphaz muſt be imagined to addreſs theſe words to Job on ſuppoſition of his becoming a pious and virtuous man.

CHAP. XXIII.

1, 2. The mourner anſwer'd, in lamenting ſtrain;
Still is it ſtiff rebellion to complain?
Alas! the mountain-weight of woes I feel,
Nor groans can equal, nor complaint reveal.

3. Guide

people, by means of their favour with God. This grand idea of the efficacy of true religion, and the vaſt utility of virtuous men, is derived from the Patriarchal hiſtory. See Gen. xviii. 23, &c.

CHAP. XXIII.

This firſt part of Job's reply is the effuſion of a mind agitated by various ſtrong emotions:

By indignation, at the cruel ſlanders in the foregoing ſpeech, ver. 2.

By vehement deſire to argue his cauſe to God, ver. 3. to the end of ver. 7.

By diſtreſs, in that he could not obtain his deſire, ver. 8, 9.

By conſolation, in the teſtimony of his conſcience, ver. 10, 11, 12.

By conſternation and deſpair, on recollecting God's abſolute dominion and the immutability of his deſigns, ver. 13, 14, 15.

And by apprehenſion that his life was preſerved for additional ſufferings, ver. 16, 17.

Ver. 2. *Even to-day*, &c.] *Still*[a] *is my complaint rebellion*[b]*?* Am I ſtill to be taxed with inſolence and impiety[c], for complaining of the ways of God? Alas!

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[a] היום *ſtill.* Pſal. cxix. 91. *They continue ſtill* (היום) *according to thine ordinances.*

[b] מרי Crinſoz and Mr. Heath juſtly render it *rebellion*, for the root is מרה *to rebel.* It cannot be derived from מרר *to be bitter*; there being no nouns in *this form* that are derived from verbs which double their ſecond radical. Vid. Guarin. *Gram. Heb.* vol. i. p. 393, 398.

[c] Chap. xxii. 2, 3, 4.

3. Guide me, O guide me to his dark receſs,
Ev'n to his throne of judgement I would preſs:
4. A thouſand reas'nings, regular and ſtrong,
The flow of innocence, ſhall fill my tongue.
5. His anſwer, welcome to my longing ear,
Would the ſtrange cauſe of theſe ſtrange ſuff'rings clear.
6. Will he confound me with his dreadful might?
No, but my courage at his bar excite:
7. There bold integrity may urge its plea,
And there ſhall triumph be ordain'd for me.

8, 9. Ah!

Alas! *my ſtroke*[a] *is heavier than my groaning.* His inflictions on me would juſtify heavier complaint.

Ver. 3. *O that I knew,* &c.] He wiſheth he could go to the tribunal of God, as one may go and demand trial at a human bar. *Crinſoz.* See chap. ix. 32—35. x. 2.

Ver. 6. *Will he plead againſt me,* &c.] He will not bear me down with his authority, inſtead of reaſons: neither will he intimidate me with his great power. He will on the contrary exert his power to ſtrengthen my mind, that I may have courage and compoſure to argue my cauſe with him. This is a worthy and ſublime idea of the equity and condeſcenſion of God.

he would put ſtrength *in me.*] The original is elliptical. Our Tranſlators ſupply the word *ſtrength* to perfect the ſenſe. Other interpreters give a ſomewhat different turn to the ſentence, "*he will lay down* reaſons *againſt me*"; that is, he will ſhew me his reaſons for thus afflicting me. But I think he had expreſſed this ſentiment in ver. 5. *I ſhould know the words which he would anſwer me,* &c.

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[a] יָדִי *my hand.* The Septuagint, Syriac, and Arabic verſions read *his hand,* יָדוֹ

[c] בִּי *againſt me.* Numb. xxi. 7. *We have ſpoken againſt the Lord* (בַּיהוָה) *and againſt thee* (וּבָךְ)

8, 9. Ah! ſhould I journey this terreſtrial round,
He no where in its eaſtern coaſt is found:
In vain I ſeek him on the weſtern ſhore,
In vain his footſteps in the north explore,
Or in the ſouth: He, working in his might,
Wrapt in impervious ſhades eludes my ſight.

10. But, not unknowing in my ways, he knows
My truth his utmoſt proving undergoes

As

Ver. 7. *So ſhould I be delivered*, &c.] *So ſhall I be delivered*[f] *for ever*[g] *by*[h] *my judge.*

He expreſſeth the fulleſt confidence that God would put an utter end to the diſpute, by an honourable acquittal of him; provided God would favour him with an opportunity of making his defence to him.

Ver. 8, 9. *Behold I go forward*, &c.] Theſe verſes are not a meer deſcription of the inviſibility of God. They are intended to expreſs the vehement deſire of conſcious integrity to obtain ſome viſible manifeſtation of the Deity, and to expoſtulate with him face to face on its unmerited ſufferings.

The language will be more poetical, if, with the Chaldee Paraphraſe, we turn the words *forward, backward, on the left hand, on the right hand; to the eaſt, to the weſt, to the north, in the ſouth.*

Ver. 10—12. *But he knoweth*, &c.] This is the glorious language of conſcious piety. It derives powerful conſolation from the omniſcience of God. The ſtyle, however,

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[f] אפלטה *apalletah*, in the conjugation *pibel*. But in that conjugation it is a tranſitive verb active *to deliver*; and requires after it an accuſative of the perſon or thing delivered. I imagine our Tranſlators read *eppaletah* in *Niphal*, or *appulletah*, in *pyhal*, *I ſhall be delivered.*

[g] לנצח LXX. εις τελος *to an end.* But elſewhere, εις νικος *unto victory.*

[h] משפטי *by my judge*; or, as the Targum turns it, *by him who judgeth me.* The preposition מ is engliſhed *by* in Gen. xlix. 24. *by the hands of the mighty* God *of Jacob.*

As gold the furnace; and like gold ſhall riſe,
Emerging, with new luſtre, to his eyes.

11, 12. My foot hath been the follower of his own,
Unſtraying from the path himſelf hath ſhown:
Unſwerving from his high commands, I ſtor'd
Deep in my boſom his imperial word.

13. But who ſhall him, ſole potentate, controll?
Reſolv'd, he acts the purpoſe of his ſoul;
14. And will compleat my meaſur'd woes, aſſign'd
By the deep counſels of his awful mind:

In

however, may be thought ſomewhat too lofty for an imperfect mortal. By the expreſſion *I ſhall come forth as gold*, he cannot be underſtood to mean that he ſhould be delivered out of his afflictions; otherwiſe than by death. he utterly deſpairs, to the very laſt, of recovering his health and proſperity. The ſenſe of the compariſon is, I apprehend, that his piety and virtue were like gold, and would endure the ſevereſt teſt.

Ver. 12. *the words of his mouth*] See the remark on Chap. xxii. 22.

Ver. 13. *He is in one* mind] In the original, *He* is *one* [g]. He inferreth from the unity of God, that his dominion is abſolute, and his decrees immutable, as well as the reaſons of them impenetrable. The Providence of ſuch a Being oft times proceeds in meaſures, that confound all our ideas of wiſdom, juſtice, and goodneſs.

Ver. 14. *For he performeth*, &c.] *Therefore he will bring to perfection, that which he hath decreed concerning* me. So Mr. Heath tranſlates. Homer expreſ-

ſeth

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[g] באחד Targ. יחידאי *unicus*, the only one. Vulg. *ſolus* eſt. It is the ablative put for the nominative, as in Exod. xviii. 4. בעזרי *my help*, and Exod. xxxii. 22. ברע *miſchievous*. This enallage is very common in the Arabic language. The Arabians uſe *in potente* for *potens*, *in credente* for *credens*, *in negligente* for *negligens*. Vid. Erpenii *Prov. Arab. Cent.* i. 67. Koran. *ſur.* ii. ver. 69.

In acts like theſe, oft wont he to diſplay
His boundleſs, abſolute, myſterious ſway.
15, 16. Hence doubting, dreading, in confuſion toſt,
My courage melts and in amaze I'm loſt:
17. For ſtill in horrid ills I draw my breath,
Deny'd a refuge in the gloom of death.

CHAP.

ſeth the ſame ſentiment in almoſt the ſame language: "But Jupiter will accompliſh the evils, which he meditates both againſt the Greeks and the Trojans[k]."

many ſuch things, &c.] many deſigns and proceedings of his Providence, as myſterious and unaccountable as his ways towards me.

Ver. 15. *Therefore am I*, &c.] *Therefore am I troubled by*[l] *him*; that is, reflection on ſuch perplexing meaſures of Providence daſhes all the hopes which innocence ſhould give; and overſets me with preſaging fears, which guilt only ought to feel.

Ver. 17. *Becauſe I was not cut off*, &c.] *Becauſe I have not been cut off by*[m] *the darkneſs*. By *darkneſs*, in this member of the period, he means his affliction. *Darkneſs* is an eſtabliſhed metaphor for calamity, not only among the ſacred poets but alſo among all others.

Neither hath he covered, &c.] *But he covereth the darkneſs from my face.* The term, in the original, for *darkneſs* here, is different from the foregoing. It is that by which Job expreſſeth the darkneſs of the ſepulchral grot chap. x. 22. By *covering the darkneſs from his face*, he means his not being permitted to ſee death. God, he complains, denies him the only refuge from his ſorrows, a grave.

He was to the laſt degree amazed, ſays Mr. Heath, how he was able to ſupport

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[k] Αλλα κακα φρονων τιχμαιρεται αμφετιρησιν. Il. vii. 70. Vid. *Schol.*

[l] מפני *by*, as in Judges vi. 6. *Iſrael was greatly impoveriſhed by* (מפני) *the Midianites.*

[m] מפני See the foregoing note.

CHAP.
XXIV.

Ver. 1. Why does the ſultan of the world refrain,
By vengeful ſeaſons to aſſert his reign?
Why ſee not now obſervers of his ways
His drowning flood, or ſhow'ring ſulphur's blaze?

2. Landmarks

port ſuch a load of calamity; and that it did not put an end to his life: he dreaded further miſery, for which he doubted he was reſerved.

CHAP. XXIV.

Having ſomewhat eaſed his mind by the foregoing effuſions, he makes one effort more to convince his adverſaries by *reaſoning* with them. The laſt verſe demonſtrates that he oppoſeth their ſentiments, *And if it be not ſo now, who will make me a liar?* The firſt verſe ſhews that the point he diſputes with them is the conſtancy, and even the frequency, of the public judgements of God on wicked men. He produceth a catalogue of outrageous immoralities, which are fatal to the peace of ſociety and threaten its diſſolution. He inſtanceth invaſion of property, cruel oppreſſion of the poor, adultery, murder, and tyranny. Yet the Governor of the world ſeems to connive at theſe enormities, by forbearing to puniſh the authors of them. Toleration of ſuch evils is by no means reconcileable to our notions of wiſdom and juſtice, and is utterly repugnant to the ſyſtem of providence maintained by his three antagoniſts.

A ſpirit of vehemence and indignation runs through the whole diſcourſe. He could not ſpeak of the lenity of God to the worſt of men, and at the ſame time think of his own ſufferings, without a conſiderable deal of warmth.

Ver. 1. *Why, ſeeing times*, &c.] *Why are not ſtated times*[n] *reſerved*[o] *by the Almighty? And* why *do they that know him not ſee his days*[n]? By *ſtated times* and *his*

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[n] Iſaiah xiii. 22. Ezek. xxx. 3. Schultens.

[o] צפנו *are reſerved; are laid up*; as in chap. xxi. 19. The primary idea, ſays Mr. Heath, is *ſepoſuit, to ſet apart:* the ſecondary idea is *occultavit, to hide; recondidit, to lay up.* See Pſal. xxxi. 19, 20.

2. Landmarks remov'd, and raviſh'd fields behold!
The ſhepherd captiv'd with his bleating fold.
3. Orphans lament, th' inſolvent widow weeps,
Their only beaſt ſome ruthleſs harpy ſweeps.

4. Wrong'd

his days are meant ſignal ſeaſons of divine vengeance. Such were thoſe of the deluge and the deſtruction of Sodom. He aſks, what is the reaſon why like diſplays of divine juſtice do not recur; as often as a like general corruption of morals prevaileth in the world?

Ver. 2. Some *remove the land-marks*, &c.] As their paſtures and corn-fields were not incloſed[p], they had no other way of diſtinguiſhing the limits of each man's grounds but by boundary ſtones. He here deſcribeth that ſort of injuſtice which the prophet complains of, *They covet fields, and take them by violence; and houſes, and take them away: So they oppreſs a man and his houſe, even a man and his heritage.* Mic. ii. 2.

and feed[q] thereof] *and him that feedeth* it. Mr. Heath. Juvenal complains of the rapines committed by the governors of the Roman provinces in language like this of our ſacred poet;

Nunc ſociis juga pauca boum, grex parvus equarum,
Et pater armenti capto eripiatur agello.

Sat. viii. L. iii. ver. 108.

Ver. 3. *The aſs—the ox*] This is another ſpecies of wrong. They deprive the fatherleſs and the widow of their only means of ſupporting themſelves; who could not prepare their little farm for ſowing, without an ox, or beeve, to till it;

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[p] See a late ingenious Publication, intituled *Obſervations on divers Paſſages of Scripture*, &c. p. 216.

[q] וירעו The Maſoretic punctuation makes it the third perſon plural in the future of Kal. But Mr. Heath reads it in the third perſon ſingular. He takes ן for an affix, put inſtead of הוּ, and ſuppoſeth an ellipſis of the relative אשׁר *who, he who.* The LXX. probably read in the ſame manner: for they tranſlate it, συν ποιμενι *together with the ſhepherd.*

4. Wrong'd at tribunals, vex'd on every ſide,
The ſighing poor in friendly deſerts hide:
5. There, like wild aſſes, in the dawn they ſtray,
Hard toiling for the pittance of the day:
They browze the mountain roots, the ſylvan food
Stills the loud clamours of their craving brood.

6. Others

it; or bring in their corn, if they had any, without an aſs to carry the burden.

Ver. 4, 5. *They turn the needy*, &c.] Theſe two verſes repreſent moſt iniquitous and oppreſſive proceedings in the courts of juſtice: inſomuch that inoffenſive[r] and defenceleſs[s] perſons, having no protection from the laws, are forced to flee into the deſert; for the ſecurity of their lives, or to ſave themſelves from ſlavery.

Ver. 4. *out of the way*] that is, the way or courſe of juſtice. The very magiſtrates refuſe to redreſs their grievances, and to protect their property and perſons. Compare Iſaiah x. 1, 2. Amos ii. 7.

hide themſelves] In the caves of the deſert. Compare Hebrews xi. 38.

Ver. 5. *Behold*, as *wild aſſes*, &c.] He deſcribes the hardſhips which they ſuffer in the wilderneſs. The ſimile, as *wild aſſes*, ſhews that he is not ſpeaking of the thieviſh Arabs of the deſert: for the wild aſs is not a beaſt of prey, but is itſelf the prey of the lion[t]. It is a ſolitary timorous animal, whoſe only defence is in the ſwiftneſs of its heels. This is no fit emblem of the pillaging Arabs, but a very proper one for ſuch harmleſs perſons as are mentioned in the foregoing verſe.

go forth to their work] Their daily toil in ſearching for roots, and ſuch vegetables as the woods and mountains afforded for their miſerable ſuſtenance.

for

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[r] עני *the inoffenſive*; LXX. πραεις *the meek*.

[s] אביונים *the defenceleſs*; LXX. αδυνατους *the weak*, perſons without power to defend their rights.

[t] Eccleſiaſticus xiii. 19.

6. Others collect the grapes, or bind the ſheaves,
Of ſome hard churl, who not a gleaning leaves:
7. Deny'd a ſhelt'ring hut in midnight cold,
Deny'd a rug about their limbs to fold;

8. On

for a prey] *for meat* [t], or eatables. Prov. xxxi. 15. *and giveth meat* [t] *to her houſhold.*

Ver. 6—8. *They reap*, &c.] The complaint in theſe three verſes turns upon the barbarous uſage of the *labouring poor*, who work in the fields and vineyards.

Ver. 6. *They reap every one his corn* [u], &c.] *They reap every one in a field which is not his own* [u]. The perſons deſcribed in this verſe are ſuch as are compelled by their poverty to work for wages in the fields and vineyards of the rich. The barley-harveſt in thoſe countries was in March; and their wheat-harveſt was over by the latter end of May or the beginning of June [w]. Their vintage began in September and ended in October [w].

they gather] without wages and without food, as the Septuagint explains it [x]. They are defrauded of both by their oppreſſive maſters.

of the wicked] *of the oppreſſor.* The word frequently occurs in this acceptation in our author [y]. It is alſo uſed in this ſenſe Ezek. xxxiii. 15. *If the wicked reſtore the pledge.* It properly ſignifieth a doer of wrong Exod. ii. 13. *He ſaid to him that did the wrong* [z], *why ſmiteſt thou thy fellow?*

Ver. 7. *They cauſe the naked*, &c.] See the note on chap. xxii. 6.

they have no covering] no raiment for their bedding, nor tent nor miſerable hovel

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[t] טרף

[u] בלילו *his corn.* But the Chaldee Paraphraſt and the LXX. read בלי לו *non ſibi*: For the former turns it מדלא דלהון *which is not their own*; and the LXX. εκ αυτων ουτα. The vulgar Latin, *agrum non ſuum.*

[w] *Obſervations on divers Paſſages of Scripture*, &c. p. 27, 45, 54.

[x] Αμισθι και ασιτι.

[y] See particularly chap. xv. 20.

[z] לרשע

8. On the damp clay, in dripping caves, they lie,
And hug that refuge left to poverty.
9. See orphans from the pap to bondage drawn,
The peaſants veſt detain'd in cruel pawn:
10. With naked limbs they toil, and ſtarving bear
The golden burden of the foodful year:

11. To

hovel to ſhelter them. they are forced therefore to ſleep on the damp ground, in the caverns of the mountains adjacent to the fields and vineyards where they ſlaved in the day.

in the cold] In thoſe climates a very hot day was often ſucceeded by a very cold night [a].

Ver. 8. *with the ſhowers*, &c.] The heavy rains which fall in ſpring and autumn produce torrents and inundations in that mountainous country. Theſe oppreſſed wretches were obliged to ſecure themſelves from thoſe floods in holes of the rocks.

Ver. 9, 10, 11. *They pluck*, &c.] The injuſtice repreſented here is that of *unmerciful creditors*; who ſeize the perſons of their poor inſolvent debtors, and make them their ſlaves.

Ver. 9. *and take a pledge*, &c.] *and take that which is upon* [b] *the poor for a pledge*; that is, his upper garment or hyke, for ſecurity for a debt. See the note on chap. xxii. 6.

Ver. 10. *They cauſe him*] Namely, the poor man whoſe garment they keep in pawn, and the orphans whom they enſlaved. They compel the former to drudge in their fields and vineyards in the moſt violent heats, to redeem their pawn: and they uſe the latter, as ſoon as they become capable of ſervile works, in the ſame cruel manner.

and

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[a] Geneſis xxxi. 40. Shaw's *Travels*, p. 439. 4to. Dr. Shaw tells us, that in Arabia Petræa, Job's country, the day is intenſely hot and the night intenſely cold. *Travels*, p. 438.

[b] על עני *id quod eſt ſupra pauperem*, veſtimentum ejus. R. Levi apud Schultens.

11. To noon-day labours in the vineyard curſt,
And while they ſtamp the wine-vat die with thirſt.

12. The city groans through all her ſtreets, the cries
Of wrongs and wounds and death aſſail the ſkies:
In vain; unheeded by the Pow'r above,
His wrath they wake not, nor his thunder move.

13. There

and they take away, &c.] *and thoſe who are ſtarving with hunger carry the ſheaves.* Mr. Heath. They are not ſuffered to eat ſo much as an ear of the corn they carry in.

Ver. 11. which *make oil*, &c.] *who labour in their vineyards*[c] *at noon-day*[d]. This was a grievous aggravation of the oppreſſion. The vintage began in September. From the beginning of May to the end of September, the air in thoſe countries is in general ſo hot, that it ſeems as if it came out of an oven. What then muſt it be at noon-day? See Dr. Ruſſel's *Natural hiſtory of Aleppo*, p. 14.

and tread, &c.] Mr. Addiſon, in his letter from Italy, deſcribeth the miſery of the oppreſſed peaſants with the ſame beautiful energy: The poor inhabitant of that rich country

Starves, in the midſt of nature's bounty curſt,
And in the loaden vineyard dies for thirſt.

Ver. 12—20. *Men groan*, &c.] The principal ſcene of the foregoing violences was the country. In this paragraph he dwells upon the enormities which are committed in great cities, and their environs; under the very eye of the magiſtrate.

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[c] שורתם Our public verſion turns it *their walls*; that is, the ſtone-walls with which they incloſed their vineyards. Prov. xxiv. 30, 31. In Arabic it ſignifies, according to Schultens, *the rows of poles* on which the vines were ſupported.

[d] יצהירו *they labour at noon-day.* צהרים in Hebrew ſignifies *noon-tide.* thence was formed the verb הצהיר *to work during the noon-tide*, as Mr. Heath renders it. This ſenſe is eſtabliſhed by the Arabic uſe of the ſame verb; as Schultens has proved.

13. There are, like night's wild foragers, who ſhun
Light's public walks, and bus'neſs of the ſun:
14. The ruffian, when the pilgrim quits his reſt,
Skulks in the dawn, and ſtabs the harmleſs breaſt:
In the dead hour of ſleep, no bolts withſtand
The practis'd cunning of his pilf'ring hand.

15, 16. Th'

Ver. 12. *Yet God layeth not folly* [e], &c.] The neglect of human rulers, to puniſh the authors of ſuch crimes, ſeemed to render the interpoſition of divine juſtice neceſſary; for the very preſervation of ſociety. But God takes no notice, he ſays, of theſe flagrant violations of right and order: *God layeth not folly* to them.

Ver. 13. *They are of thoſe who rebel*, &c.] *There are thoſe who rebel* [f] *againſt the light*, &c. This verſe is a deſcription of thoſe criminals, who ſeek the protection of privacy and darkneſs for the commiſſion of their evil deeds. By *light* I underſtand here *the ſun*, as it is tranſlated in chap. xxxi. 26.

Ver. 14. *with the light*] very early, by break of day; as *the light* ſignifies in Mic. ii. 1. *wo to them that deviſe iniquity, and work evil upon their beds: in the light of the morning they practiſe it.*

as a thief [g]] *a very thief; or a perfect thief.*

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[e] תפלה *folly.* (1) If, with Mr. Heath, we derive it from פלה *to ſeparate*, his tranſlation will be right; *God maketh no diſtinction.* (2) If, with Schultens, we take תפל *vain, futile*, for the root, the verſion muſt be; *God regardeth not their vain complaints.* or (3) If we follow Kimchi's etymology, and deduce the word from פלא *to do a wonderful thing*, we may tranſlate; *God ſets no extraordinary mark upon them.* The ſenſe comes out the ſame in all theſe interpretations; namely, that God does not ſeem to pay any regard to theſe outrages.

[f] במרדי אור *lucifugæ*, perſons who ſhun the light; as Grotius turns it. I take the ablative במרדי to be put for the nominative, as in chap. xxiii. 13. באחד for אחד. See the note.

[g] כגנב the *caph* כ is here what the Grammarians call *caph veritatis*: It denotes not *ſimilitude*, but *emphaſis* only.

I

15, 16. Th' adulterer, conceal'd all day, prepares,
Watching for evening duſk, his fatal ſnares:
Fearful of jealous eyes, in twilight gloom
Muffled he ſteals into the guilty room:

17. Stranger

Ver. 15. *diſguiſeth his face*] The hebrew is, *he putteth a covering upon his face. This covering* was probably the hood of the *burnooſe:* ſo the Arabs call the cloak which they ſometimes throw over their other garments; and which has a hood or cowl to it [h]. The Arab dreſs was in all likelihood the ſame in the days of Job as now: For theſe people are remarkable for not having changed their cuſtoms for theſe three thouſand years [i]. The Roman ſatyriſt deſcribes the adulterer juſt as our ſacred poet has done here.

Si nocturnus adulter
Tempora ſantonico velas adoperta cucullo.
Juv. *Sat.* viii. 144.

If you ſtroll about the ſtreets a rank adulterer, with your head muffled in a Gallic hood.

Ver. 16. *In the dark they dig through houſes,*] If I remember right, the ſenſible author of the *Obſervations on divers Paſſages of Scripture*, &c. remarks on this paſſage; that their houſes being built of clay dried in the ſun, it was eaſy to force a way into them in this manner. But I rather imagine, that the expreſſion is figurative; and is intended to expreſs ſtealing into the houſe of the adultereſs like a thief in the night.

which *they had marked*, &c.] *They conceal themſelves in the day-time* [k]. They dare not appear in ſuch houſes in the day: For *they know not the light*, when they practiſe their lewd amours.

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[h] Shaw's *Travels*, p. 226. 4to.

[i] Ockley's *Preface* to *an Account of South-weſt Barbary.*

[k] יומם חתמו למו which Symmachus tranſlates ως υ σφραγιδι κεκλεισαι ἑαυτους, *they hide themſelves as with a ſeal*, i. e. they keep as cloſe as if they were ſhut up, and a ſeal put upon the door of the room.

17. Stranger to light, he dreads the morning beams;
The morn to him as death's black ſhadow ſeems:
And, haply by ſome conſcious glance betray'd,
Death's horrors his diſtracted ſoul invade.

18. Light as a bubble on the rolling ſea,
His pow'r ſhould vaniſh, and his glory flee:
Curſe ſhould his gardens and his fields purſue,
Ne'er ſhould his eye the flowing vintage view.

19. On

Ver. 18—20. *He is ſwift*, &c.] I do not apprehend that he here paſſeth to another vicious character. He declareth in theſe verſes, if I miſtake not, the puniſhments which ought to overtake all the foregoing delinquents, and eſpecially *the adulterer*. He had a particular abhorrence of *the adulterer*, as appears from chap. xxxi. 9, 10, 11, 12. The verſe before us ſhould, I think, be turned;

Let him be as *a light thing upon the water*[1]:
Let their portion in the earth be accurſed:
Let him not behold the way of the vineyards.

Let him be as *a light thing*, &c.] The image which the ſacred poet had in his thoughts ſeems to be the ſame that the author of *the Wiſdom of Solomon* has expreſſed:

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[1] קל הוא על פני מים *He is light upon the water*; ελαφρος εστι, ſays the LXX. Symmachus renders על פני מים επιπλεον υδατι, *a thing floating on the water*. I have ventured to tranſlate, *Let him be* as *a light thing upon the water*. The Arabians expreſs their benedictions and imprecations in the preter tenſe inſtead of the imperative mood: Thus they ſay, *he hath reigned*, for *let him reign*; *Thou haſt had an eaſy labour*, for *mayeſt thou have an eaſy labour*; and, *thou haſt not had an eaſy labour*, for *let not thy labour be eaſy to thee*. Pocock. *Spec. Hiſt. Arab.* p. 56, 57, 337. The Syrians alſo ſometimes uſed the preter tenſe for the imperative mood; thus in the Syriac Teſtament, I Cor. iv. 1. הוין חשיבין *we have been accounted of*; for *let us be accounted of*. We likewiſe meet with ſome examples in the Hebrew Bible of the imperative put for the preterite, as in Pſal. viii. 2. תנה for נתנת; and of the preterite put for the imperative, as in Pſal. xxii. 22. עניתני *Thou haſt heard me*, for *hear thou me*. See Bp. Hare's note on Pſal. viii. 2. and xxii. 22.

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19. On ſuch, all ſuch, the yawning ground ſhould cloſe,
As hot ſands ſwallow the diſſolving ſnows:
20. Such, unremember'd by the parent womb,
Should feaſt the worm, hale victims of the tomb:
Their hated names ſhould die; like trees o'erthrown,
A ſhiver'd ruin on the mountain ſtrown.

21. Unhappy

expreſſed: *For the hope of the ungodly is . . . like a thin froth that is driven away with the ſtorm.*

Let their portion, &c.] I have followed the Septuagint, in tranſlating this and the ſubſequent member of the period in the imprecatory form [m].

Let him not behold, &c.] Or *let him not behold the treading* [n] *of the vineyards*; that is, ſuch tranſgreſſors ought not to enjoy the produce of the vineyards, or any other felicity. The thought and turn of the expreſſion reſemble what Zophar had ſaid chap. xx. 17. "*Let him not ſee the rivers, the floods, the brooks of honey and butter.*

Ver. 19. *The drought*, &c.] *Drought and heat ſnatch away the ſnow-waters:* ſo ſhould *the grave* thoſe who *have ſinned.* According to our notions of juſtice, a ſwift and general deſtruction, he ſays, ſhould ſweep away from the earth ſuch enemies to the peace of ſociety. The image, by which he illuſtrates a ſwift and utter deſtruction, is very expreſſive: The ſnow which melts on the Arabian mountains at the approach of ſummer, ruſhes down in torrents which are quickly ſucked up by the burning ſands of the valleys. See the deſcription in chap. vi. 15—18.

The grave] *Sheol.* It may here denote in general *the region of death.* See the APPENDIX *Numb.* II.

Ver. 20. *The womb*, &c.] This verſe ſtrongly paints an utter extermination.

The

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[m] Καταραθειη, αναρπαση.

[n] דרך The verb was uſed in the 11th verſe for *treading the wine-preſs.* The noun ſubſtantive in Syriac is applied to *the treading of corn*, which was the eaſtern way of threſhing it, in Levit. xxvi. 5.

21. Unhappy ſhe, whoſe ſteril womb denies
A filial patron in her cauſe to riſe:

Unhappy

The verbs had better be tranſlated in the imprecatory form, as the Latin Vulgate has rendered them:

Let the womb forget him,
Let the worm feed ſweetly on him,
Let him be no more remembered,
Let wickedneſs be broken as a tree.

Or we may turn the verbs in Mr. Heath's manner, *The womb ſhould forget him, The worm ſhould feed*, &c.

Let the womb, &c.] What a ſtrong idea do theſe expreſſions give us, of the deteſtation due to the profligate characters aforementioned; and of the oblivion in which they ſhould be ſunk? The mothers of ſuch criminals ſhould for ever caſt them out of their remembrance, aſhamed to have given birth to thoſe monſtrous productions.

Let the worm[o], &c.] Or, *let his ſweetneſs become corruption.* In either way of turning the ſentence the meaning is, let him become the food of worms while his body is perfectly ſound; that is, let him die in his full ſtrength. But I think our verſion by far the moſt poetical.

Let wickedneſs, &c.] His adverſaries had aſſerted, that atheiſtical and profligate men are ſuddenly and totally deſtroyed; like a tree that is torn up by a whirlwind or conſumed by lightning[p]. Job here replies, It ought to be ſo, but is not generally ſo.

Ver. 21—24. *He evil intreateth*, &c.] This remaining part of the ſpeech is exceedingly obſcure. The twenty-ſecond verſe, however, ſeems plainly to deſcribe a tyrannical prince who is a plague and terror to his people. The twenty-firſt

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[o] מתקו Our Tranſlators underſtood it to be the verb in the preter tenſe (put for the future in the imperative ſenſe, as קל in ver. 18.) with the affix of the third perſon ſingular, *methak-o*. It may however be a noun, if we read *methk-o*, and be rendered *his ſweetneſs*. רמה is turned *the worm* in our verſion: but it rather ſignifies *corruption* breeding worms.

[p] Chap. xv. 30. xviii. 16.

Unhappy ſhe, whoſe ſolitary tear
Bewails a guardian on a huſband's bier:
22. Each is the tyrant's prey. His ſavage might
Makes ev'n the ſtrongeſt tremble in his ſight:
Doubtful of life, they hang upon his breath,
His brow is terror, and his voice is death.

23, 24. Yet

firſt verſe, therefore, ſo cloſely connected to it in ſenſe and conſtruction, is, I think, the beginning of the deſcription. A tyrant falls upon the weak and defenceleſs, before he ventures to attack the great and powerful among his ſubjects.

It was very judicious to cloſe a catalogue of enormities, which threaten deſtruction to ſociety, with *tyranny*. When kings and ſupreme magiſtrates abuſe their power, by ruining thoſe whom it is their duty to protect, there ſeems an abſolute neceſſity for the governor of the univerſe to interpoſe. Strange then! that even *tyrants* are allowed by providence to reign proſperouſly and die in peace.

Ver. 21. *He evil intreateth*[q], &c.] The want of ſome word of tranſition is one cauſe of the obſcurity of this whole paragraph. We may tranſlate, Another *evil intreateth*, &c. juſt as our Tranſlators ſupply the word *ſome* in ver. ii. ſome *remove the land-marks*, &c.

Ver. 22. *He draweth*, &c.] *He pulleth down*[r] *alſo the mighty with his power:* When *he riſeth up*[s] (to judge) *there is no being ſure of life.* Ezekiel ſtyles a tyrant *the terror of the mighty*[t]. From a ſpirit of jealouſy or avarice He invents accuſations againſt them, and then condemns them to death.

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[q] רעה *he evil intreateth*; rather, *he devoureth*, i. e. impoveriſhes by his oppreſſions. Mich. v. 5, 6. *They ſhall waſte* (ורעו *they ſhall devour, depaſcent*) the *land of Aſſyria with the ſword.*

[r] משך *detraxit, he draggeth down*; ſo the Vulgate turns it: but the LXX. καταστρέφει *he overthroweth.* Ezek. xxxii. 20. *Draw her (pull her down) and all her multitudes.* Compare Pſal. xxviii. 3.

[s] יקום *he riſeth up*, to paſs ſentence of judgement; as in chap. xxxi. 14. Pſal. lxxxii. 8.

[t] Ezek. xxxii. 27.

23, 24. Yet ſafe in heav'n's indulgence, bold in crime,
These miſcreants to height of glory climb,
God looking on; In height of glory, fall
Soft to a peaceful grave, the home of all:
Sudden and ſoft, as when ſome gentle hand
Lops the tall ears that ripe for harveſt ſtand.

25. Riſe

Ver. 23. *Though it be given him*, &c.] *It is given*[a] (permitted) *to him* (the tyrant) to be *in ſafety*; *whereon he reſteth: and his eyes* (the eyes of God) *are upon their ways.* It is uſual with this writer to mention the Supreme Being in this abrupt manner[w]. God, he ſays, ſuffers theſe wretches to continue in their proſperity, and ſeems an unconcerned ſpectator of their cruelties and oppreſſions.

Ver. 24. *They are exalted*, &c.] We may tranſlate and point this period as follows;

They are exalted; a little while and they are gone;
[x] After they are laid low[y] as all others, they are buried[z]:
And they are cut off as the tops of the ears of corn.

Here the complaint is, that the wicked are advanced to great preheminence; *They are exalted:* Secondly, that they are favoured with a death quick and eaſy; which is preceded by no reverſe of their proſperity, is brought on by no diſeaſe,

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[a] יתן *it is given.* The impersonal form ſeems moſt proper here, as well as לא יאמין (in ver. 22.) *there is no being ſure.*

[w] Chap. xxiii. 3. xxv. 2. xxvi. 6.

[x] ו *after.* So in Joſhua vii. 25. *and burned them with fire, after they had ſtoned them with ſtones.* Vid. Noldium.

[y] המכו *they are laid low*, ſc. by death. This verb ſignifies in the Syriac Teſtament (Luk. iii. 5.) *to level* a hill. Our poet uſeth it in a metaphorical ſenſe, in oppoſition to *the exaltation* in the firſt ſentence, *they are levelled.*

[z] יקפצון, literally, *they are ſhut up*, i. e. in a ſepulchre. Pſal. lxxvii. 10. *Hath he in anger ſhut up* (קפץ) *his tender mercies?* Or we may ſuppoſe it ſynonimous with the Syriac קפם *to gather up*, or *incloſe* a dead body *in bandages*, in order to inter it; Acts v. 10.

25. Riſe now, antagoniſt; who dares maintain
My facts are falſhoods, and my reas'nings vain?

CHAP. XXV.

1, 2. Bildad once more replies: To dictate law
High on a throne ſupreme, to hold in awe
Superior worlds, and order to maintain
Through boundleſs regions of ethereal reign,

3. Belongs

diſeaſe, nor imbittered with ſharp and lingering pains; *a little while and they are gone.* This indulgent circumſtance is happily illuſtrated, by the beautiful ſimile which cloſeth the period, *they are cut off as the tops of the ears of corn:*

And when they are brought to a level with all others by death, their bodies, inſtead of being expoſed a prey to dogs and vultures, are honoured with the rites of ſepulture; *After they are brought low as all others, they are buried.*

CHAP. XXV.

This ſhort reply of Bildad repreſents, in a very lofty ſtrain, the terrible majeſty, ſupreme dominion, and infinite perfection of the Deity. Thence he infers the inſufferable arrogance of a creature ſo frail and impure as man, to juſtify himſelf to God and impeach the rectitude of his government. He inſinuates, that Job had thus done; and probably intended to impreſs the ſtanders-by with a perſuaſion, that the ſole point in diſpute between Job and his opponents was; "Who was in the wrong, He, or God?"

This ſpeech is no ſort of anſwer to the facts adduced in the foregoing chapter. They were indeed undeniable, and on the principles of theſe antagoniſts inſolvable. I therefore incline to think, that the poet put Bildad on making this laſt feeble effort; merely to give occaſion to the triumph of Job in the ſubſequent chapter.

Ver. 2. *He maketh peace*] His celeſtial kingdom is preſerved in order, peace, and felicity, by an abſolute and univerſal obedience to his laws.

in his high places] *in the high heavens*, as the Chaldee Paraphraſt turns it. So

it

3. Belongs to God. What numbers can define
His winged armies, which around him ſhine?
Does not his glory fill thoſe realms of day,
And each bright ſeraph glitter with his ray?
4. To this grand Being ſhall a mortal's tongue
Audacious ſay, "thy providence is wrong,
"My ways are equal?" Shall a thing of duſt
Aſſume the lofty attribute of juſt?
5. Before his blaze the moon, abaſh'd, retires;
Before his blaze fade all the ſtarry fires:
6. Yet ſhall pollution's worm his beam endure?
The child of woman in his ſight be pure?

CHAP.

it ſignifies in chap. xvi. 19. *my witneſs is in heaven, and my record is in the high places.*

Ver. 3. *his armies*] his angels; who are called *the army of heaven*, Dan. iv. 35. *He doeth according to his will in the army of heaven, and among the inhabitants of the earth.*

upon whom doth not his light ariſe?] God is ſaid *to cover* himſelf *with light as* with *a garment* [a]; and *to dwell in the light which no man can approach unto* [b]. His angels alſo are ſtyled *flames of fire* [c]: But their luſtre is only a faint reflection of his light. It is he who maketh them flames of fire.

Ver. 5. *Behold*, &c.] The fading of the ſun (included here among the ſtars) and the moon when God appears in his viſible glory, is a circumſtance by which the prophet Iſaiah heightens his grand deſcription of the divine majeſty: *Then the moon ſhall be confounded, and the ſun aſhamed, when the Lord of hoſts ſhall reign in mount Zion . . . and before his ancients glorioufly.*

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[a] Pſal. civ. 2.
[b] I Tim. vi. 16.
[c] Pſal. civ. 4. Hebrews i. 7.

CHAP. XXVI.

1, 2. Job anſwer'd keen: Incomparable tongue!
The babe in knowlege, with ſuch aid, how ſtrong!
3. Light of the blind! what fluency! what force!
What erudition beams in thy diſcourſe!

4. Of

CHAP. XXVI.

Job inſults his retreating adverſary; then takes up the ſubject ſo imperfectly touched by him. For whereas Bildad had ſpoken only of God's kingdom in *heaven*; Job adds the counterpart, his kingdom in *Hades*, the world of death. Thence he aſcends to the creation, the origin and foundation of divine dominion; and finiſheth with a diſplay of ſome illuſtrious operations of providence for the benefit and preſervation of our ſyſtem.

His deſign in all this was not to make oſtentation of his own ſuperior eloquence: Schultens judiciouſly remarks, that he had nobler views: He aimed to remove the ill impreſſions made on the audience by the ſpeeches of his opponents. He ſhews them, that he firmly believed in the all-wiſe and almighty maker and governor of the world; and had too great and venerating ideas of his adorable perfections to be capable of being an atheiſt, as Eliphaz had cruelly painted him[d], or of entering into a conteſt with ſuch a formidable Being, as Bildad had injuriouſly repreſented him [e].

Ver. 2, 3. *How haſt thou helped*, &c.] The irony here is ſtrong and exceſſively ſtinging. The expreſſions are moſt of them proverbial; and are intended to expoſe the impertinent officiouſneſs of perſons, who without talents are vain enough to ſet up for inſtructors of others; and to offer their aſſiſtance where it is not wanted.

and haſt plentifully declared, &c.] *and* how *haſt thou ſhewn ſubſtantial ſenſe*[f] *in abundance!*

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[d] Chap. xxii. 12—20. [e] Chap. xxv.

[f] תושיה It is engliſhed *ſound wiſdom* in Prov. ii. 7. *He layeth up ſound wiſdom for the righteous.* and again in Prov. iii. 21. *keep ſound wiſdom*; LXX. βουλὴν *counſel.*

4. Of whom haſt thou harangu'd? whoſe breath has caſt
Such wond'rous wiſdom from thy mouth at laſt?

5, 6. God reigns above, beneath; yea far below
The deep abyſs, in dark abodes of woe:
Hades

abundance! He ridicules the futility of Bildad's pompous harangue, as being nothing at all to the point in diſpute.

Ver. 4. *To whom*, &c.] Or, *Of*[f] *whom haſt thou uttered words?* Thou haſt preſumed to teach me how to conceive and ſpeak worthily of God. The ſubject is too lofty for thy abilities, neither do I need thy inſtruction in the matter.

and whoſe ſpirit[g], &c.] He laughs at him for giving himſelf the airs of a perſon who ſpoke by inſpiration.

Ver. 5. *Dead things*, &c.] Seized with a glorious enthuſiaſm, he breaks out all at once in a magnificent deſcription of God's almighty power and univerſal dominion. In this and the following verſe, he diſplays God's terrible kingdom in *Sheol*, The region of the dead; that is, the grave and the manſions of departed ſouls. The tranſlation I think ſhould be,

Ver. 5. *The Giants are in anguiſh under the waters,*
together with their families.

Ver. 6. *Sheol is naked before him,*
and deſtruction hath no covering.

The Giants[h]] The mighty men of renown in the old world, who filled the earth

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[f] את *of*, or *concerning*. I Sam xii. 7. *that I may reaſon with you of all the righteous acts of the Lord.* Mr. Heath.

[g] נשמה *ſpirit*. We turn it in chap. xxxii. 8. *inſpiration*; *the inſpiration of the Almighty giveth them underſtanding.*

[h] הרפאים *the Rephaim*, rendered by the Chaldee גבריא *the giants*, or *the mighty men*; by Symmachus θεομαχοι *thoſe who warred againſt God*; by the Vulgate *Gigantes.*

It is ſynonimous with *Nephilim* and *Emim* who were a race of men of great ſtature and a terror to all others. Gen. vi. 4, 13. Numb. xiii. 33. Deut. ii. 10, 20.

Hence

Hades and regions of perdition lie
Unveil'd, and naked to his flaming eye:

There

earth with violence, and periſhed by the deluge. The puniſhment of thoſe wicked men in *Sheol* is here mentioned, I imagine, as a ſample and proof of the ſufferings of all other bad men in that inviſible world.

are in anguiſh [i]] or *are trembling*.

under the waters] I ſuppoſe he means the *abyſs*, or ſubterraneous waters; which our poet calls *the ſprings of the ſea*, and places thereabouts *the gates of the ſhadow of death* [k], that is, the entrance into *Sheol*. The expreſſion *under*, or *from beneath*, *the waters* is equivalent, but more explicit, to *the depths of Sheol* Prov. ix. 8. and to *Sheol from beneath* in Iſaiah xiv. 9. and to *the loweſt part of Sheol*, in Deut. xxxii. 22. where our engliſh bible turns it *the loweſt hell* [l]. *For a fire is kindled in mine anger, and ſhall burn unto the loweſt hell.* In conformity to this popular creed of the ancients about the ſituation of *Sheol*, and in particular

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Hence *tyrannical princes* came to be ſtyled *Rephaim*; not indeed on account of their huge bulk, but for their cauſing terror by the power of their arms in the land of the living. Iſaiah ſpeaking of the king of Babylon ſublimely ſays, *Hell, (Sheol) from beneath is moved for thee to meet thee at thy coming: it ſtirreth up the dead (Rephaim) for thee, even all the chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.* Compare Ezek. xxxii. 21, 23. It ſhould ſeem alſo from Prov. ix. 18. that the *manes*, or ghoſts, of all wicked men were called *Rephaim: But he knoweth not that the dead (Rephaim)* are *there*, and that *her* (the harlot's) *gueſts* are *in the depths of hell (Sheol):* Likewiſe, Prov. xxi. 16. *in the congregation of the dead* (Rephaim LXX. γιγαντων.)

[i] יחוללו it is turned by the Chaldee ומתמזמזין *who are trembling*; by the Vulgate *gemunt, they groan.* If the root be חול it is the Word by which the prophet expreſſeth the ſufferings of the Meſſiah, Iſaiah liii. 5. where our bible tranſlates it *he was wounded.* But in Deut. ii. 25. where it is in the conjugation *Kal*, we render it *to be in anguiſh:* and in Habak. iii. 10. where it is in *hiphil*, it is engliſhed *to tremble: The mountains ſaw thee*, and *they trembled.*

The word will likewiſe mean to be in a ſtate of ſuffering, if we derive it from חלל *to pierce* or *wound*, Pſal. cix. 22. *my heart is wounded within me.*

[k] Chap. xxxviii. 16, 17.

[l] שאול תחתית

There the old giants feel his wrath, and there
All wicked ghoſts are trembling with deſpair.

7. He o'er the void heaven's lofty arch extends,
His arm the earth's unwieldy maſs ſuſpends,

8. Self-

cular of that portion of it which is allotted to wicked ſouls [m], St. Luke calls the proper habitation of the devils *the abyſs* [n]; and St. John *the pit of the abyſs* [o].

together with their families [p]] Or, *and their fellows*; thoſe who dwelled on the earth at the ſame time with them.

Ver. 6. *Sheol is naked*, &c.] The meaning is not merely that the region of death lies in proſpect to him; but that it is under his eye as part of his dominion. Death is the effect of his moral kingdom: and the conſequences of death, the deſtruction of the body in the grave and the diſpoſal of unbodied ſouls in *Sheol*, are operations of his power.

Ver. 7. *He ſtretcheth out*, &c.] The Poet now brings us out of the realms of darkneſs and ſcenes of putrefaction, to contemplate the glories of the creation; the origin and ſubject of divine dominion.

He ſtretcheth out the north, &c.] The *ſouth* in chap. ix. 9. means the ſouthern hemiſphere of the heavens. By *the north* therefore he here intends the northern half of the heavens. The expreſſion *he ſtretcheth out* is that which the hebrew poets generally uſe, when they celebrate the formation of the heavens. It is a metaphor from a ſuperb pavilion. Iſaiah xl. 22. *It is he . . . that ſtretcheth out the heavens as a curtain, and extendeth them as a tent to dwell in.*

upon

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[m] Some of the Jewiſh Rabbis place Gehenna under the waters, which waters they ſuppoſe to be lower than the earth, and the earth to float in them like a ſhip. Vid. Windet *de vita functorum ſtatu*, p. 243.

[n] Luke viii. 31. *the deep*, εις την αβυσσον.

[o] Revel. ix. 1. *the bottomleſs pit*, το φρεατος της αβυσσου *the pit of the abyſs*. Compare Revel. xx. 2, 3.

[p] ושוכניהם *their families*. So the word ſignifies in Arabic, *their domeſtics*. Vid. Pocock. *in Carm. Tograi*, p. 18.

But Symmachus turns it, και οι γειτονες αυτου *and their neighbours*.

8. Self-pois'd, on nothing. High in liquid air,
His floating aqueducts their burden bear;
So firm ſuſtain'd, with ſuch ſtrong preſſure bound,
Their pendent waters burſt not on the ground.
9. When empty fountains, and the with'ring plains,
Aſk the full bev'rage of nutritious rains;
The ſplendors of his ſapphire throne he ſhrouds,
With wat'ry vapours, and a veil of clouds.

10. Old

upon nothing] without any thing to ſupport it, as the Chaldee explains the hebrew word. Ovid, quoted here by Grotius, hit upon this great idea:

Terra pilæ ſimilis nullo fulcimine nixa.
The earth hanging like a ball without any ſupporter.

And earth ſelf-balanc'd on her center hung. Milton.

Ver. 8. *He bindeth up*, &c.] He here refers to the work of the ſecond day of creation; the formation of the atmoſphere, and the clouds to float in it. This verſe, in ſhort, comprehends the whole proceſs of almighty power in making the air, raiſing the watry vapours, condenſing them into clouds, and ſuſtaining them in that form by a due balance of their preſſure with that of the fluid in which they ſwim, ſo as their contents may not burſt all at once upon the earth.

the cloud is not rent, &c.] as it was at the deluge, when the clouds burſt in torrents upon the earth for the ſpace of forty days.

Ver. 9. *He holdeth back the face of his throne*] *He ſhutteth*[q] *up the face of his throne.* The heaven, or ſky, is ſtyled in Scripture *the throne of God*[r]; which *he ſhutteth up* by ſpreading his clouds upon it. We are here preſented with the

[q] מאחז *he ſhutteth up.* So in Nehem. vii. 3. *let them ſhut the doors.* Schultens. The Syriac אחר is uſed in the ſame ſenſe Rev. xx. 3. *And caſt him into the bottomleſs pit, and ſhut him up,* ואחר See alſo Rev. xxi. 25.

[r] Iſaiah lxvi. 1.

10. Old ocean, bounded by his circling line,
Reveres the limits which his laws define:
And ſhall revere them, till the rolling light
Fulfil its periods and is loſt in night.

11. Yet,

the ſame ſcene of nature which is deſcribed in chap. xxxvi. 32. *with clouds he covereth the light, and commandeth it not to ſhine, by the cloud that cometh betwixt.* This is the magnificent preparation and ſignal of Providence for the deſcent of fruitful ſhowers on the thirſty ground. Pſal. cxlvii. 8. *who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow upon the mountains. Cloud-aſſembling Jove*[s] is one of the lofty titles which Homer gives to the ſupreme Being.

Ver. 10. *He hath compaſſed the waters*, &c.] From the atmoſphere, which ſurrounds this terraqueous globe, he paſſeth naturally to the ocean; which more immediately encompaſſeth the earth. Mr. Heath's verſion preſerveth more exactly the image choſen by the inſpired writer, *He hath deſcribed a circle*[t] *on the face of the waters.* The powerful decree, or law, which God gave to the ſea, that the waters ſhould not paſs his commandment, determined the limits of that immenſe body of water with as much preciſion, and keeps it within thoſe precincts as exactly, as if a circle had been drawn round it.

until the day and night, &c.] Or according to the Chaldee, *until the end*[u] *of the light and darkneſs.* By expreſſing the conſummation of all things in this manner, the poet turns our thoughts to another wonderful operation of Providence; the conſtant viciſſitudes of day and night: and this leads us up to the immediate natural cauſe of that viciſſitude, the diurnal revolution of the earth.

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[s] Νεφεληγερετα Ζευς.

[t] חק הג *he hath deſcribed a circle.* חג, or חוג, which our bible tranſlation renders *bounds*, ſignifies *a circle*, or rather its circumference; chap. xxii. 14. where it is engliſhed *the circuit*; Iſaiah xl. 22. where it is turned *the circle.* חק *he hath compaſſed*, (according to our public verſion) ſignifies *to draw letters, to write*, chap. xix. 23. *O that they were printed (inſcribed) in a book!* See alſo Iſaiah xxx. 8. *note (inſcribe) it in a book.* When therefore this verb is joined with חג, it moſt naturally means *to draw*, or deſcribe, *a circle.*

[u] תכלית, Targ. סוף *the end.*

11. Yet, when his anger bids the thunder roar,
And his fierce lightnings flaſh from ſhore to ſhore;
Heav'n's column'd frame with vaſt amazement quakes,
12. Wild horror the tumultuous ocean ſhakes:
Through his great pow'r, with huge commotion riſe
The mountain billows foaming to the ſkies.

13. His

Ver. 11—13. *The pillars*, &c.] His mention of the atmoſphere and ocean ſuggeſts to his thoughts thoſe terrible commotions in both, which ſeem to threaten the diſſolution of the whole frame of nature and the reduction of all things to their original confuſion. This gives him occaſion to celebrate the wiſdom and power of God in ſtilling theſe tumults, and reſtoring the order he at the firſt eſtabliſhed.

The pillars of heaven tremble, &c.] I incline to think with Calvin, that the figurative expreſſion, *the pillars of heaven*, repreſents the heavens under the idea of an immenſe fabric ſupported on ſtately columns. Their *trembling* and *aſtoniſhment* is the animated ſtyle of ſublime poetry, to denote violent concuſſions of the air and agitation of the clouds. The cauſe is God's *reproof*, that is, thunder, lightning, and tempeſtuous winds; which are repreſented, by the heathen as well as ſacred poets, effects and tokens of God's diſpleaſure at the ſins of men.

Ver. 12. *he divideth the ſea*, &c.] A ſtorm at ſea, produced by thoſe violent commotions in the atmoſphere, and the laying of the ſtorm, are painted here. Both are effects of divine agency. The firſt ſentence of the period, I think, expreſſeth the calm; and the other the ſtorm. For according to the moſt judicious interpreters the tranſlation ſhould be,

He quieteth [v] *the ſea by his power*,

When

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[v] רגע LXX. καταπαυει *he quieteth*. Our bible tranſlation renders it *to reſt* in Jer. xlvii. 6. *O thou ſword of the Lord . . . reſt and be ſtill*. And likewiſe in Iſaiah xxxiv. 14. The learned Dr. Hunt hath eſtabliſhed this import of the word, and confirmed it by the Arabic. Vid. Lowthi *Prælect.* p. 104. n.

13. His drying gale refines heav'n's troubled ſcene,
Renew'd in beauty ſmiles the blue ſerene;

The

When by his underſtanding he hath daſhed
together [x] *the proud* [y] waves.

We meet with a parallel paſſage in Iſaiah li. 15. *I am the Lord thy God who quieteth the ſea, when the waves thereof roar.*

Ver. 13. *By his ſpirit*, &c.] If I miſtake not, the firſt member of this period deſcribeth a bright and ſerene ſky, in oppoſition to its troubled ſtate in ver. 11. and the ſecond the floating of large and dead fiſhes on the ſurface of the ſea, the effect of the ſtorm and calm in ver. 12.

By his ſpirit he hath garniſhed, &c.] According to this verſion we are ſent back again to the creation of the heavens mentioned ver. 7. But ſurely if this had been the poet's ſentiment, he would have inſerted it immediately after that ſeventh verſe. The original will admit of a tranſlation, which deſcribeth the ſtate of the heavens after laying the tempeſt in ver. 11, 12.

By his wind [z] *the heavens become ſerene* [a].

The

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[x] מהין Symachus turns it Συγκλᾳ *he daſheth together*, and the LXX. in II Sam. xxii. 39. θλᾶν *to daſh in pieces*. In Arabic it ſignifies, as Schultens has ſhewn, *to agitate a fluid violently*, the water in a well, for inſtance, by plunging a bucket into it; or milk, by ſhaking violently the veſſel that contains it. See his *Commentary* and his *Origines* Hebr.

[y] רהב *the formidable pride*, or *the proud and formidable* waves, *l'orgueil de ſes flots* as Crinſoz turns it. It is engliſhed *the proud* in chap. ix. 13. where it imports both haughtineſs and power. In Arabic it generally denotes *terror*. Egypt is ſtiled *Rahab* in ſcripture, becauſe it was a haughty and formidable power. But there is no evidence that Egypt had this appellation in the days of Job.

[z] ברוחו *by his wind*, as in chap. xxxvii. 21. *the wind paſſeth and cleanſeth them*; and in many other places.

[a] שפרה It may be a noun ſubſtantive, and ſo be rendered *ſerenity*, as Mr Heath obſerves. Or it may be a verb in *pihel*, and then it ſignifies *to be ſerene*, or *to make ſerene*. In Arabic this word, as Schultens remarks, is particularly applied to *the whiteneſs* and *clearneſs of the ſky*. It is uſed by the elegant Harir of a beautiful woman unveiling and ſhining out to her admirers. Harir Conſeſſ. v. p. 95. n. In Chaldee, שופרא is *beauty*, and שפיר *beautiful*. Targ. in ch. xlii. 14, 15.

The billows meekly, at his voice, ſubſide,
And wrecks of monſters float along the tid e

14. Theſe

The ſky is cleared of clouds by a drying wind, and the ſun ſhineth out again in his glory. Chap. xxxvii. 21. *And now men cannot look on the luſtre which is in the ſky, when the wind hath paſſed and cleanſed it. By means of the north wind* (cleanſing the heaven of clouds) *the golden ſun cometh forth.*

Sic ait, et dicto citius tumida æquora placat,
Collectaſque fugit nubes, ſolemque reducit.

Æneid. I. 146.

The firſt line may ſerve for a tranſlation of the firſt ſentence of ver. 12. in our author, *He in a moment quieteth the ſea by his power:* Virgil ſays, *he quieteth the ſwelling ſea ſooner than he could utter the command.*

The *collectaſque—nubes* expreſſeth the collection of clouds which the Almighty ſpreadeth over his throne ver. 9; and the chaſing them away (*fugit*) and cauſing the ſun to break out again (*ſolemque reducit*) is the very image in this 13th ver. *by his wind the heavens become ſerene*, or *ſhine out with clearneſs.*

His hand hath formed, &c.] The appearance of the *ſky*, after laying the forementioned ſtorm, is the ſubject of the former clauſe. It is reaſonable to expect that the appearance which the *ſea* preſents, is contained in this clauſe. The paſſage is extremely obſcure. But our expectation is gratified, and the connection well preſerved, by the interpretation which Schultens offers. According to that penetrating Critic, the words expreſs the deſtruction made among the ſea-monſters by the ſtorm, and neceſſarily imply the floating of their carcaſſes on the ſurface of the water in the enſuing calm. Let us ſee how the original will bear this meaning. The tranſlation may be,

His hand ſlayeth [b] *the bar-ſerpent* [c].

The

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[b] חללה The bible tranſlation is, *his hand hath formed*; the Chaldee, *created*; but the LXX. followed by the Syriac, διαπατωσι *he ſlew*. This ſignification ſeems beſt adapted to the context. Our Tranſlators were obliged to render the adjective, derived from this verb, *the ſlain*, in Ezek. xxxii. 21, 22, 23, &c.

[c] נחש ברח ſtrangely rendred here in our bible *the crooked ſerpent*, and in the Vulgate *coluber*

14. Theſe are his ways, in theſe exterior lines
What wonders open! and what glory ſhines!

Yet,

The word *ſerpent*, ſays the learned Gataker [d], is in the hebrew a general term common to all living creatures, in water or on land, that glide along in the one, and on the other, with a wriggling kind of motion, without uſe of feet or fins. The *bar-ſerpent* is ſome large fiſh. It is one of the deſcriptive characters of *Leviathan* in the paſſage cited from Iſaiah in the marginal note: who alſo there calls it *the dragon*, that is, the great ſerpent *of the ſea*. If by *the ſea* the prophet means the Nile, which is ſometimes ſo called, *Leviathan*, the *bar-ſerpent*, is the crocodile. But if *the ſea* ſignifies the Mediterranean, the *bar-ſerpent* is that other *Leviathan* which is mentioned in Pſalm civ. 25, 26, and which probably is the *tunnie:* for the tunnie is the largeſt fiſh in that ſea, is of the whale kind [e], and the biggeſt fiſh, we may ſuppoſe, that Job and our poet were acquainted with. By God's *ſlaying the bar-ſerpent* ſeems, from the connection, to be meant his daſhing them againſt the rocks, and deſtroying them in the ſtorm mentioned ver. 12.

The Pſalmiſt thought ſuch a grand *ſea-piece* to be a magnificent diſplay of divine power: for he made choice of it as a proper emblem of the deſtruction of Pharaoh and his army in the Red Sea.

Pſalm lxxiv. 13, 14. *Thou didſt divide the ſea by thy ſtrength: Thou brakeſt the heads of the dragons in the waters. Thou brakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to the people inhabiting the wilderneſs.*

The reader it is hoped, will pardon the length of this note, when he conſiders the difficulty of the paſſage which it aims to explain.

Ver. 14. *Lo, theſe are parts*, &c.] *Lo, theſe are the extreme parts* [f] *of his ways, and*

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coluber tortuoſus. ברח (or בריח, for the plural is בריחים) ſignifies *a bar.* perhaps ſtraitneſs of ſhape, as well as penetrating force, is intended by this epithet. Our Tranſlators however have turned it much better *the piercing ſerpent* in Iſaiah xxvii. 1. *Leviathan, that piercing ſerpent.* The Septuagint gives it here δρακοντα αποστατην, that is, *the fugitive ſerpent*, οφιν φευγοντα, in If. xxvii. 1.

[d] See his *Annotations* on Iſaiah xxvii. 1.

[e] See Mr. Merrick's Annotations on Pſal. lxxiv. 13, 14.

[f] קצות *the outlines.* Mr. Heath.

Yet, beyond theſe, what endleſs wonders grow!
For who the thunder of his might can know?

CHAP. XXVII.

Ver. 1. He paus'd; and then purſu'd his conqu'ring ſtrains:
2. By him, Eternal Potentate, who reigns
Above;

and what a ſeries of noble things [g] *have we heard of him! but the thunder of his power*, &c.

This is a ſublime concluſion of a ſublime diſcourſe. We are acquainted only with the ſurface and outlines of the works of God. Theſe indeed are grand: but the *thunder of his power*, the higher exertions of his power, in the internal ſtructure of natural bodies, and the whole ſum of their properties, and manner of their operation, are matters far beyond our reach.

Among the Greeks, when a great orator exerted the powers of his eloquence in their full ſtrength, he was ſaid to *thunder*. The Arabians were no ſtrangers to this lofty metaphor [h].

CHAP. XXVII.

The foregoing chapter treated chiefly of God's dominion over the *material* world. Here the diſcourſe turns to his *moral* kingdom, or providence; I mean that branch of his providence which had been the ſubject of altercation between Job and the three friends, *the ways of God toward wicked men in the preſent ſtate*. He had all along maintained, in oppoſition to the others, that this world is not the ſcene of a regular diſtribution of good and evil, that virtue is often oppreſſed and vice triumphant; and that the major part of wicked men go unpuniſhed here, and even grow hoary in affluence and eaſe, and at length die in

[g] שמין דבר. for שמין, ſee the note on chap. iv. 12. דבר ſignifies not only *a word*, but alſo *a thing*, or *matter*.

[h] Schultens.

Above; who judgement in my cauſe delays,
And who my ſoul imbitters with his ways,
3. I ſwear; that while this boſom ſhall inhale
The nurture of his animating gale;

4. Falſhood

in peace[i]. But now, having reduced his opponents to ſilence, he frankly owns, there are ſome examples of ſuch ſort of divine vengeance on bad men in the preſent life as they had aſſerted. Leſt, however, this acknowledgement ſhould be conſtrued a giving up the cauſe to his antagoniſts, and ſubſcribing to their condemnation of him; he prefaceth his *conceſſion* with a ſolemn declaration of his innocence, of his reſolution to defend it with his lateſt breath, and of his abhorrence of a wicked character which they had endeavoured to fix upon him.

Ver. 1. *His parable*] His poetical ſtrain; or his commanding eloquence, as the ingenious Mr. Peters[k] explains the original term.

Ver. 2. *As God liveth*, &c.] The ſolemnity and vehemence of this oath characteriſe the warmth and emotion of the ſpeaker. It alſo ſhews the aſtoniſhing force of innocence oppreſſed by affliction and calumny; and gives a ſublime idea of the ſenſe a good man has of the ineſtimable value of virtue, and of his own felicity in the poſſeſſion of it.

who hath taken away[l] *my judgement*] that is, refuſeth to do me juſtice. Theſe are harſh expreſſions indeed, but not more harſh than thoſe in chap. ix. 17. x. 3. I have however followed the ſofter turn given to them by Codurcus, *Who hath ſuſpended my trial.* But the words even thus qualified are a complaint, and carry in them a reflection on the juſtice of God which merited Elihu's caſtigation chap. xxxiv. 5—7.

my judgement] *Judgement* here ſignifies *the trial* in general, or *the paſſing ſentence*, which finiſheth the trial.

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[i] Chap. ix. 22—24. Chap. xii. xxi. xxiv.

[k] *Critical Diſſertation*, p. 45.

[l] הסיר It ſignifies *to put away*, or *remove*, ver. 5. *I will not remove my integrity from me.*

4. Falſhood and guile ſhall ne'er employ my tongue
To flatter you, and my own conſcience wrong:
5. To juſtify your part, my own betray,
6. Forbid it, Heav'n! Firm to the mortal day
I'll hold my virtue, nor abate my zeal
In ſtrong apology and bold appeal:
My heart, which never yet a cenſure knew
From its own voice, diſdains reproach from you.

7. *Wicked,*

Ver. 4. *wickedneſs—deceit*] Theſe are general terms for all kinds of iniquity and falſhood. But they are limited by the tenor of the diſcourſe to the particular crimes of calumny and falſe accuſation; that is, a man's calumniating and falſely accuſing himſelf. He means, that he does not intend, by the conceſſion he was about to make, to confeſs guilt whereof he was not conſcious.

Ver. 5. *God forbid*, &c.] *God forbid that I ſhould juſtify you*, in your notion of the courſe of providence; much leſs in your condemnation of me grounded upon that falſe principle. No; I will not to my dying day part with my claim to the character of an honeſt man; *till I die I will not remove my integrity from me.*

Ver. 6. *My righteouſneſs I hold faſt* [m], &c.] I will be as tenacious of my innocence as a good ſoldier is of his ſhield.

My heart ſhall not reproach [n] *me*, &c.] My own conſcience has never yet upbraided me with any wickedneſs: and I am ſure, it never ſhall upbraid me with the wickedneſs of ſubſcribing to your verdict againſt me.

as long as I live [o]] *throughout my life.* It denotes the whole time of a man's life,

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[m] החזקתי Pſal. xxxv. 2. *Take hold of* (החזק) *ſhield and buckler.* Schultens.

[n] לא יחרף *hath not reproached me ſince my life began*, or *in all my life* (מימי). The future is here uſed for the preter tenſe. Accordingly the Vulgate turns it, *Neque enim reprehendit me cor meum in omni vita mea.*

[o] מימי

7. *Wicked, profane*—thoſe hateful names beſtow,
Worſt execration, on my deadly foe:
8. The wicked Great——although his eyes behold
His boundleſs treaſures of unrighteous gold;
What can he hope, when ſtern decrees expell
His trembling ſpirit from its earthy ſhell?
9. In that hard inſtant, will his piteous cry
Pierce the deaf ear of angry Deity?

10. Will

life, in chap. xxxviii. 12. *Haſt thou commanded the morning ſince thy days* [p]? that is, in any part of thy life-time.

Ver. 7. *Let mine enemy* [q], &c.] Here he expreſſeth, in very ſtrong terms, his abhorrence of a wicked character; which the three antagoniſts had endeavoured to fix upon him. He gives his reaſon in the three following verſes, for deteſting ſuch a character.

Ver. 8. *For what is the hope of the hypocrite* [r], &c.] *For what is the hope of a profligate*, &c. *hypocrite* here is evidently of the ſame import with *wicked* and *unrighteous* in the foregoing verſe.

though he hath gained [s]] though he has been ever ſo ſucceſsful in accumulating wealth, and enjoyed it throughout a long life [t].

When God taketh away his ſoul] Is there not in this verſe a clear intimation of a future

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[p] דהמימי

[q] LXX. *Let my enemies be as the overthrow of the ungodly; and thoſe that riſe up againſt me, as the deſtruction of tranſgreſſors.*

[r] LXX. ασεβης *ungodly*; the Chaldee renders חנף throughout this book דילטור *a falſe accuſer*. Mr Heath tranſlates it here *a hypocrite*, but every where elſe *a profligate*.

[s] יבצע The LXX. turn it επιχει *in habendo exſuperat he hath an overabundance*; the other Greek verſions (ſays Olympiodorus) πλεονεκτει *he hath more than enough*; the Vulgate, *ſi avaré rapiat if he greedily heap up riches by rapine.*

[t] Chap. xxi. 6

10. Will he then triumph in almighty pow'r,
Unſought, unheeded in the proſp'ring hour?

11. Attend, while I my inmoſt thought reveal;
Juſt to the ways of God I'll none conceal:
12. Perſiſt to credit what your eyes atteſt;
Why trifle you in proving things confeſt?

13. There

a future ſtate of puniſhment and reward? The queſtion *what is the hope*, &c. obviouſly imports, that the happineſs of the moſt proſperous wicked man endeth with his life. The queſtion ſeemeth alſo to imply, not merely that he hath no felicity to hope for in another world, but further that he will there be miſerable. It certainly implies that a righteous man hath hope in his death.

Will God hear his cry, &c.] His cries to God for mercy will then be unavailing. See Prov. i. 24—21.

Ver. 10. *Will he delight himſelf*, &c.] This verſe ſeems to aſſign the reaſon of God's being inexorable to him: For the tranſlation may be,

Did he delight himſelf[u] *in the Almighty?*
Did he always call[w] *upon God?*

To delight one's ſelf in the Almighty ſignifies to ſeek his favour as our ſupreme felicity[x]. He who does ſo will be a ſincere worſhipper of him; not only in a time of diſtreſs, but throughout his whole life. See Pſalm xxxvii. 4.

Ver. 11, 12. *I will teach you*, &c.] What is he going to teach them? ſomewhat relating to the adminiſtrations of providence, which he calls *the hand of God*; *I will teach you concerning the hand of God*[y]. But what does he mean to teach

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[u] יתענג *did he delight himſelf?*

[w] יקרא *did he call?* The future and the preterite of the hebrew verbs were probably aoriſts in the primitive ſtate of the language; and are to be rendered in the preſent, paſt, or future tenſe, as the context requires. See Michaelis on Bp. Lowth's *Prelections*, p. 78. 8vo.

[x] See chap. xxii. 26.

[y] ביד The prepoſition ב ſignifies *of* or *concerning* in chap. xxvi. 14. *how little a portion is heard of him?* See Noldius. By *the hand of God* is meant the operation of his power in his works of creation and providence.

13. There are, I yield, ſome dire examples giv'n,
Some choſen victims of the wrath of heav'n;
14. Some lofty tyrants, from whoſe fatal bed
A race increaſing for the ſword is bred:
Vagrant and ſtarving ſee the downward line;
15. See the laſt thin remains their breath reſign,
Without

teach them concerning thoſe adminiſtrations? not ſurely what they had been teaching him; namely that great wicked men are *generally* overtaken by divine vengeance in the preſent world. He had proved this poſition to be falſe. By *teaching*, therefore, he means *not concealing that which is with*[z] *the Almighty*; that is, not ſuppreſſing the meaſures which the Almighty purſues towards *ſome* tyrannical princes and families in the preſent ſtate. Thus, conſiſtently with his former aſſertion of a promiſcuous diſtribution of good and evil[a], and of the worldly felicity of multitudes of bad characters[b]; he acknowledgeth that there are examples enow of God's vindictive juſtice here, to deter him and every one elſe from following ſuch evil courſes.

Ver. 14. *If his children*[c], &c.] Statius introduceth the unhappy Oedipus thus apoſtrophiſing one of the Furies,

———natoſque tibi, ſcis ipſa, paravi. Theb. i. 97.

Thou thy ſelf knoweſt, that I have brought up children for thy vengeance. Hiſtory furniſheth ſeveral examples of this kind. They ſupplied ſubjects to the tragic poets.

Ver. 15. *ſhall be buried in death*] Or *by death*, that is, they ſhall have no burial. The mode of expreſſion is ſingular and forcible. It probably comprehends

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[z] See chap. xxiii. 14.

[a] Chap. ix. 22. xii. 17, &c.

[b] Chap. xxi. 7, &c.

[c] Compare Hoſ. ix. 13. *Ephraim ſhall bring forth his children to the murderer.*

Without a ſolemn dirge, without a bier,
Without a grave, without a widow's tear.

16. Where lie the ſilver heaps, and purple dies,
The proud progenitor's extorted prize;

17. Amaſs'd as duſt? A worthier lineage wears
The robes of purple, and the ſilver heirs.

18. Wretch! as a moth, that ravages the looms,
Weaves her frail bow'r, and, as ſhe weaves, conſumes;
Or as the hireling warder of the vines
His green booth, lodging of a ſummer, twines;
With like vain toil, for a like fleeting date,
He builds his grandeur, and enjoys his ſtate:

19. Wealthy

hends all thoſe tragical circumſtances which are accumulated in Jerem. xvi. 4. *They ſhall die of grievous deaths, they ſhall not be lamented, neither ſhall they be buried:* but *they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by famine, and their carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.*

Ver. 18. *as a moth*] He who buildeth his fortunes and greatneſs by methods of injuſtice, is ſuch a builder as the moth; which, by eating into the garment wherein it makes its habitation, deſtroys its own dwelling. The ſimile repreſents the oppreſſor as working ruin to his own unrighteous acquiſitions.

as a booth] The ſimile of the booth illuſtrates the ſhort duration of ſuch men's proſperity. A booth was an extempore hût made of boughs and reeds: It ſerved for a ſhelter from the violent heat to the ſervant who guarded the ſummer fruits, when nearly ripe, from the birds, and other creatures of prey. As ſoon as the harveſt or vintage was over, it was taken down or ſuffered to periſh of itſelf[d].

[d] This cuſtom is ſtill kept up in Barbary. Shaw's *Travels*, p. 138. 4to.

19. Wealthy he lays him down, no more to riſe,
He wakes, he ſees the glitt'ring ſteel, he dies.
20. But O the terrors, which, that night, invade
His ſoul, and drive him to infernal ſhade!
Sudden and furious like a midnight flood;
Fierce as the ſtorm which tears the mountain wood:
21—23. Upon him all at once the ſtorm is caſt,
Boiſt'rous and burning as an eaſtern blaſt:

Fain

Ver. 19. *The rich man ſhall lie down*] *He ſhall lie down* (on his bed) *a rich man, but ſhall no more*[e]. *It is for the laſt time*, as Mr. Heath turns the original. He continueth indeed in his proſperity ſo long as he liveth: But then his death is ſudden and terrible, in the night, and probably by aſſaſſination. He is awakened by the noiſe of the conſpirators ruſhing in upon him, but he openeth his eyes only for a moment to ſee his own deſtruction; and then cloſeth them for ever. So Mr. Heath well explains *he openeth his eyes and he is not*.

Ver. 20—23. *Terrors*, &c.] I think theſe verſes are an amplification of his ſudden and terrible death; and not a repreſentation of his puniſhment in another world. For *firſt*, Job had told his opponents ver. 12. that he was going to ſpeak of what themſelves *had ſeen*. *ſecondly*, the image, ver. 20. of the *tempeſt ſtealing him away in the night* is proper to expreſs a ſudden and violent death in the night; but has no affinity with the puniſhments of a future ſtate. And *thirdly*, all that the tempeſt and the torrent effect is, *hurling him out of his place*, ver. 21. which muſt be underſtood of ſending him out of this world, not of what he ſuffers in another.

Ver. 20. *Terrors*, &c.] He reſumes the topic of his ſudden and violent death mentioned in the foregoing verſe. A ſudden land-flood in the night, no uncommon thing in Arabia, and a furious ſtorm of wind, are the ſtrong images by which he repreſents ſuch a death.

Ver. 21. *The eaſt wind*, &c.] He ſpecifies *the eaſt wind*, only to heighten our idea

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[e] יאסף LXX. ου προσθησει *he ſhall not add*; viz. to lie down; *he ſhall lie down no more*. They read יסף *joſip*. So chap. xxxiv. 32. *If I have done iniquity, I will do ſo no more*, לא אסיף

Fain would he flee, the winged wrath purſues,
Augments its vengeance, and its ſtrokes renews:
The ſtorm purſues him with remorſeleſs rage,
And with loud inſults whirls him off the ſtage.

CHAP.

idea of the tempeſt ver. 20. An eaſt wind is the moſt boiſterous and the moſt deſtructive wind that blows in thoſe countries[f]. (See the note on chap. xv. 2.) It is moſt violent in the night[g].

Ver. 22. *For* God *ſhall caſt upon him*] Our Tranſlators have inſerted the word *God* which is not in the original. The agent ſpoken of in this and the following verſe is *the eaſt wind*, as Mr. Heath remarks. *It* (the eaſt wind) *ſhall caſt* itſelf *upon him, and not ſpare*. His violent death is the ſubject ſtill, but carried on in a ſtyle of increaſing force and exaggeration.

He would fain flee, &c.] *he would fain flee out of its hand.* He foreſees the ſtorm: His guilt preſages this fatal cataſtrophe. He takes every meaſure of human prudence to prevent it; but to no purpoſe. The ſtorm is irreſiſtable, and his deſtruction inevitable.

Ver. 23. Men *ſhall clap their hands*, &c.] *Men* is not in the hebrew. The verbs too are in the ſingular number. Their nominative is ſtill *the eaſt wind.*

It ſhall clap its hands at him
And it ſhall hiſs, &c.

The contempt with which this enemy to God and man is hurried out of the world, is here expreſt in the boldeſt ſtyle of oriental poetry. The *eaſt-wind* is made a perſon, is clothed with a human body, and has geſtures and a voice aſcribed to it ſignificant of exultation and ſcorn[h]. A Greek or Roman poet, inſtead of hazarding ſo daring a proſopopeia, would have feigned the wind to be a divinity; and attributed paſſions and actions to it proper to the occaſion: *lætus Eois Eurus equis, the eaſt-wind exulting in his oriental ſteeds.*

ſhall

[f] See Michaelis on Bp. Lowth's *Prælections*, p. 39. 8vo.

[g] *Hamaſa*, p. 548. n.

[h] Compare Pſal. xcviii. 8. Iſaiah lv. 12.

CHAP. XXVIII.

1. The vein of ſilver, and the golden mine,
And how the metal from its ore to fine,

2. T' educe

ſhall hiſs him out of his place] This concluſion of the deſcription clearly ſhews, that the whole turneth upon the vengeance which ſometimes overtakes ſuch high delinquents in *the preſent world.*

CHAP. XXVIII.

The noble ſubject of this chapter is *wiſdom*; that is (if I do not miſtake) knowledge of the entire plan of providence, ſo as to be able to account for all its diſpenſations. The tranſition to this ſubject is abrupt, after the manner of the Arabian writers [i]. But a ſmall degree of attention will diſcover the connection. He had allowed in the former chapter, that God makes examples of ſome great wicked men in the preſent life: He had maintained in chap. xxi. that multitudes of others, equally culpable, eſcape with impunity and flouriſh to the laſt. He had alſo aſſerted chap. ix. 22. that general calamities involve the beſt and the worſt characters in one common deſtruction. Theſe are perplexing appearances. Hence his thoughts are naturally led up to thoſe impenetrable counſels which direct all this ſeeming confuſion. The powers of the human mind and perſevering application of them have made ſurpriſing diſcoveries, and performed wonders in *natural things*; for inſtance, in penetrating the bowels of the earth, and ſurmounting prodigious obſtacles to come at the wealth concealed in thoſe regions of darkneſs [k]. But neither can all theſe riches purchaſe, nor the utmoſt force of human genius and induſtry attain the knowledge of the whole plan of the divine adminiſtration of our world [l]. A future ſtate will afford ſome imperfect revelation of it [m]. But only he can comprehend the whole, to whom are known all his works from the beginning [n].

The inference is, that, inſtead of prying into myſteries which we cannot underſtand, the duty of man is to adore his Maker and practiſe univerſal virtue in

[i] See Pocock. in *Carm. Tograi.* p. 50.

[k] Ver. 1—11. [l] Ver. 12—21. [m] Ver. 22. [n] Ver. 23—27.

2. T'educe hard iron from the rocky maſs,
And turn the ſtone by fuſion into braſs,

3. To

in obedience to his commandments. This is the Wiſdom proper to man: for this is the only means of his happineſs [o].

Ver. 1—11. *Surely there is a vein for the ſilver*, &c.] This firſt verſe ſpeaks of *mines*: The eleventh verſe, which concludes the paragraph, mentioneth man's bringing the riches of them into day-light: The intermediate verſes, therefore, muſt in all reaſon be ſuppoſed to relate to the ſame ſubject. The Poet is here diſplaying the wonderful force of human genius and induſtry. With great judgement has he choſen this ſpecimen of both, as it furniſhed him with a profuſion of glittering ideas wherewith to illuſtrate the value of *wiſdom*.

Ver. 1. *a place for gold*] ſo the Arabians called the mine. *Gold*, ſays one of their poets, *is thrown away like earth in its places* [p].

It has no value in the mine.

where *they fine* [q] it] rather, which (both the ſilver and the gold) *they fine*. Neither ſilver nor gold are fined in the mine itſelf. The fining of theſe metals is mentioned as another inſtance of man's ability, diſtinct from his ſearching them out in the mine. Arabia Felix had anciently its mines of gold. Pſal. lxxii. 15. *to him ſhall be given of the gold of Sheba*; in the Septuagint and Arabic verſions, *the gold of Arabia*. Sheba was the ancient name of Arabia Felix. Job, who dwelt in Arabia Petræa, could be no ſtranger to the riches of that neighbouring country.

Ver. 2. *braſs*] He means, I imagine, the natural or red braſs, which is copper. It was obtained, by fuſion, out of two kinds of ſtone called *cadmia* and

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[o] Ver. 28.

[p] Pocock. in *Carm. Tograi*. p. 160.

[q] יזקן LXX. διηθεται *percolatur*. The Greek word ſignifies *to ſtrain through a wicker ſieve*. But Olympiodorus has χωνευθη *conflatur, is fuſed*. The hebrew word denotes ſeparation, of the ſtony earth which adheres to the metal, by the action of fire; in Pſal. xii. 6. *as ſilver tried in a furnace of earth, purified* (מזקק *refined*) *ſeven times*.

3. To man are known. Man, with gigantic pains,
Explores the depths where ancient darkneſs reigns,
Limits her kingdom, and with light invades
The marble caverns of the central ſhades.
4. They ſcoop the rock, and pendulous deſcend;
Loſt from the ſun their mazy way they bend,

4. Through

and *chalcites*[r]. The modern braſs, which the French name yellow copper, is factitious; being made of copper fuſed with the calamine ſtone[s]. But where are we to look for theſe iron and copper mines within the compaſs of Job's geographical knowledge? Pliny ſays, that mines of iron ore are to be found almoſt every where[t]: and as to braſs or copper, he ſays, it was firſt diſcovered in the iſland of Cyprus. The traffic both of the Egyptians and Phœnicians to that iſland might be the means of Job's acquaintance with its productions.

Ver. 3. *He ſetteth an end to darkneſs*, &c.] *The ſtones of darkneſs* and *the ſhadow of death* muſt ſurely mean the metallic ore in the deep and dark parts of the earth. The agent, then, who ſearcheth them out muſt be man. He alſo it is, whoſe power and preſumption *ſetteth an end to darkneſs*, that is, contracts its bounds by carrying light into the ſubterraneous caverns when he works the mines.

He ſearcheth out all perfection, &c.] Or as Cocceius more clearly tranſlates it, *He ſearcheth to every extremity*[u] *the ſtones of darkneſs*, &c. He follows the vein of metallic ore as far as it goes.

Ver. 4. *The flood*, &c.] This is exceſſively obſcure. By the aſſiſtance of Cocceius

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[r] Plin. *Hiſt. Nat.* xxxiv. 10. *Namque ipſe lapis, ex quo fit æs, cadmia vocatur:* And in cap. 2. of that book, *Fit et ex alio lapide, quem chalciten vocant in cypro, ubi prima fuit æris inventio.*

[s] See Chambers' *Dictionary*.

[t] Plin. xxxiv. 14.

[u] תכלית *the end*, or *extremity*. Both the Chaldee and Syriac render it סופא *the extremity*. It is uſed in the ſame ſenſe Nehem. iii. 21. *even to the end* (תכלית) *of the houſe of* Eliaſhib.

5. Through burning naphtha in the bowell'd earth,
Whoſe boſom gives the nodding harveſt birth:

6. Where

Cocceius and Schultens, we gain a more intelligible tranſlation, agreeing happily with the context:

He breaketh up [w] *the valley* [x] *near the bottom of the mountain* [y]:
They are forgotten of the foot:
They ſink down [z]; *they wander from men.*

The firſt word, *he breaketh up*, denotes opening the ground for a paſſage into the mine.

The *place* is marked in the next words, *the valley near the bottom of the mountain.*

The manner of going down into the mine is intimated by that poetical expreſſion, *they are forgotten of the foot.* They do not deſcend by their feet, but are let down by ropes or baſkets.

The depth of the deſcent and their gradual diſappearance are deſcribed in the third ſentence, *they ſink down.*

And by the laſt ſentence, *they wander from men*, may be meant their winding progreſs in the ſubterraneous paſſages according to the courſe of the metallic vein.

Ver. 5. *As for the earth*, &c.] Here, I imagine, he repreſents the dangers to which miners are expoſed, and which avarice is bold enough to venture through.

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[w] פרץ *to make a breach, to break up*, or *through.* It ſignifies *to make a breach* in the wall of a vineyard, Pſal. lxxx. 13.

[x] נחל *the valley.* This is one known acceptation of the word.

[y] מעם גר *near the bottom of the mountain, de cum pede montis.* Schultens. I find in Golius and Caſtell. that גר in Arabic ſignifies *the foot of a mountain.*

[z] דלו *they ſink down, ſubſidunt.* Cocceius. According to Caſtell. דלל in Arabic ſignifies *to humble* or *depreſs another*; and in the fifth conjugation *to let one's ſelf down, to be ſubmiſſive.* In the hebrew bible this verb occurs but ſeven times, and ſignifies, among other ſenſes, *to be reduced to a low condition*, Pſal. cxvi. 6. cxlii. 7. The noun דל denotes perſons of a low rank, *the vulgar*, Judges vi. 15. I Sam. ii. 8. Hence we may conjecture with probability that the primary idea was *local deſcent.*

6. Where ſpangled ſapphires in her flints are bred,
And golden glebes extend their ſhining bed:
7. A path, which fowl of rapine never try'd,
Not by the vulture's piercing eye deſcry'd;

8. Which

through. The ſurface of the earth produceth corn and other fruits for the ſuſtenance of man and beaſt: But *underneath it is turned* [a] to be *as it were fire.* Its caverns abound with inflammable minerals, for inſtance ſulphur. The ſulphureous air in mines has been known ſometimes to take fire from the candles of the workmen, and to deſtroy the miners. Or perhaps he referreth to *the ſlime-pits in the vale of Siddim* [b], near the place which was afterwards turned into a lake and called the *dead ſea.* Thoſe ſlime-pits were holes out of which iſſued a liquid bitumen or naphtha, an oily ſubſtance. Hanway, in his *Travels into Perſia*, deſcribes ſome fountains of Naphtha which were actually burning near Baku on the weſtern coaſt of the Caſpian ſea. Chaldea abounded with them. The walls of Babylon were cemented with this bitumen or ſlime.

Ver. 6. *The ſtones of it are the place*, &c.] Here is the temptation to riſk the aforementioned dangers: The rocky earth in thoſe ſubterraneous caverns is the country and birth-place of *ſapphires*, and other precious ſtones. There alſo men find *glebes of gold*, or golden ore.

Ver. 7, 8. *There is a path*, &c.] Theſe two verſes are a poetical illuſtration of man's intrepidity in penetrating theſe dangerous regions of darkneſs. The fierceſt and moſt daring creatures of prey would not venture into them: *A path which* [c] *the fowls of prey know not*, &c. He means the path which leads to *the place of ſapphires and golden ore*; the way into the mines.

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[a] נהפך *it is turned* or *changed.* Chap. xx. 14. *his meat in his bowels is turned*, it is *the gall of aſps within him.* The tranſlation may be, *But the lower parts thereof* (תחתיה) *are turned* to be (נהפך) *as it were fire.* The anomaly of a verb ſingular conſtructed with a nominative plural is common in Arabic.

[b] Geneſis xiv. 10. See alſo the *Notes* of Michaelis *on the Prelections*, p. 108. 8vo.

[c] נתיב לא ידעו here is an ellipſis. The compleat conſtruction is אשר לא ידעו נתיב

8. Which beaſts of fierceſt countenance would fear,
Nor dares to ſtalk the bold black lion here.
9. Man this explores: his hardy hand o'erthrows
The marble roots whereon the mountain grows:
10. He

no fowl] *no fowl of prey* [c]. The expreſſion comprehends all the kinds of ravenous birds. In the next ſentence *the vulture* is ſpecified as being one of the moſt rapacious and moſt daring.

Ver. 8. *The lion's whelps*] *The wild beaſts* [d], as Mr. Heath rightly turns it. In the following clauſe *the black lion* is particularly mentioned, as one of the fierceſt and moſt intrepid: *nor the black lion* [e] *walked upon it.*

Ver. 9—11. *He putteth forth*, &c.] Theſe verſes, I apprehend, deſcribe the prodigious labour of working a mine: for the effects of the operations here ſpecified is, man's *bringing forth to light the thing that is hid*; that is, the hidden treaſure of the earth.

Ver. 9. *He overturneth the mountains*, &c.] The operation, deſcribed here, ſeems to be the breaking in pieces and diſlodging, in order to come at the ore, the hardeſt flint or marble; which are the roots, that is, the foundation of the mountain. Or perhaps the poet means a ſtill greater work; ſuch as Pliny, quoted by Schultens, ſtrongly paints: "Yet the labour of hewing the rock is comparatively eaſy. For there is an earth compounded of a kind of clay and grit, that is almoſt impenetrable. This the miners aſſail with iron wedges and mallets. Nothing is imagined to be harder, except the inſatiable hunger after gold, which of all things is the hardeſt to ſubdue. Having finiſhed this labour they cut the

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[c] עיט *avis rapax a fowl of prey*; or ravenous bird, as it ſignifies Gen. xv. 11. and as our bible tranſlates it Iſaiah xlvi. 11. Indeed it comprehends all rapacious animals, quadrupede and volatile, being derived from a root in Arabic which ſignifies to *fly upon the prey*. See *Hierozoic.* p. i. 838. and p. ii. 165.

[d] בני שחץ *the children of pride*, as our Tranſlators turn it, chap. xli. 34. where it plainly ſignifies, wild and fierce creatures. שחץ in Arabic denotes in general *elevation*, and, when applied to the mind, *pride*, *fierceneſs*. *Hieroz.* p. i. 719.

[e] שחל See the note on chap. iv. 10.

10. He cleaves deep channels in the rocky ground,
Collects the ſtreams of all the ſprings around,
And bids the torrent with impetuous roar
Rend off the cruſt, and bare the precious ore:
11. Then with new law th' unruly flood reſtrains,
To the laſt drop its raging waters drains;
Breaks the ſtrong ſeal of nature, and to light
Triumphant brings the fulgent ſpoils of night.

12. But

props of their arch-work, the prelude and ſignal of the fall of the mountain. The ſentinel on the top of the mountain perceiving the ground under his feet to ſink, immediately gives notice of it to the workmen below by his voice and repeated thumps. Away he flies. The mountain ſplits, and falls with a continued thundering ſound and an incredible blaſt of wind. The victorious miners gaze upon the overthrow of nature[a]."

Ver. 10. *He cutteth out rivers*, &c.] The next operation is to clear away the ſtones and rubbiſh, that *his eye may ſee every precious thing*; that is, lay bare the precious gems and the gold. The means by which this is accompliſhed, is turning a large body of water upon the ruins. But ſo wonderful is man's invention and ſo indefatigable his avarice, that he cuts a paſſage even through rocks to collect and convey a ſtrong ſtream down to the mine for that purpoſe. "To waſh the ruins, ſays Pliny[b], they bring rivers from the tops of mountains a hundred miles off. They carry aqueducts over the valleys, and ſometimes hew a way for thoſe pipes through the rocks: They gather the waters into large reſervoirs, make ſluice gates to thoſe reſervoirs; then let out ſuch a torrent as bears down the largeſt ſtones with the violence of its courſe."

Ver. 11. *He bindeth the floods*, &c.] There remaineth ſtill a third operation to exerciſe the art of man. The ſubterraneous waters ſometimes burſt into the mine in great abundance. Theſe he muſt thoroughly drain off by machines, before *he can bring forth into light the hidden treaſures*.

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[a] *Hiſt. Nat.* xxxiii. 4.

[b] *Hiſt. Nat.* xxxiii. 4.

12. But where is Wiſdom found? what happy coaſt
The glory of this lovely birth can boaſt?
13. No mortal her unbounded value knows,
Her value in no mortal climate grows:
14. The great abyſs through her dark regions cries,
"Not in my rich domains the purchaſe lies;"
15. Ocean, "nor yet in mine." Not golden ſand,
Nor ſilver ingots the exchange command:

16. Not

Ver. 12—14. *But where ſhall wiſdom be found*, &c.] Having largely ſet forth the invention and powers of man in *natural things*, he now diſplays, with rhetorical amplification, man's utter inability to dive into the counſels of providence. That is what he meaneth here by *wiſdom* and *underſtanding:* for he ſays, it is not attainable by man [i], and that it is to be found in God alone [k]. In this ſenſe alſo Eliphaz had uſed the word *wiſdom: Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to thyſelf?*

Ver. 13. *Man knoweth not the price thereof*] that is, He hath no ability or means to obtain *this wiſdom.*

neither is it found in the land of the living] This aſſertion clearly proves, that by *this wiſdom* Job did not mean *religion*; as ſome interpreters have underſtood him.

Ver. 14. *The depth ſaith—the ſea ſaith*, &c.] *The depth* being here diſtinguiſhed from the *ſea*, by the former ſurely is meant *the great abyſs*, the ſubterraneous waters: by the latter, *the ocean.* The intention of this grand proſopopeia ſeems to be, that were man maſter of the moſt abſtruſe ſecrets of nature, and poſſeſt of its moſt hidden wealth, he would be never the nearer to underſtanding the reaſons of the divine diſpenſations.

Ver. 15—19. *It cannot be gotten for gold*, &c.] It appears probable to me, that

[i] Ver. 13. [k] Ver. 23—26. Compare Prov. viii. 22, &c.

16. Not Ophir's wealth, nor the clear ſapphire's ſky,
Nor diamond's lightning with her beam may vie:
17. Or chryſtal vaſe, with golden circles bound,
Or gold that heaves with ſculptur'd life around.
18. Beryls

that by a noble figure *the abyſs* and *the ocean* are repreſented ſtill ſpeaking; and declaring that all the riches in the depths of the earth and in the bottom of the ſea are inſufficient to purchaſe this *wiſdom*.

Ver. 15. *It cannot be gotten for gold*, &c.] The profuſion of brilliant and coſtly things here ſpread before us highly entertains the imagination. At the ſame time it ſets off, with glorious eloquence, the ineſtimable worth of the ſublime knowledge here intended; and the utter unattainableneſs of it by man.

Ver. 16. *the gold of Ophir*] See the note on chap. xxii. 24.

the precious onyx] It was obſerved on ver. 1. that Arabia Felix, now called Yaman, had formerly its golden mines. It ſtill boaſteth its gems. We are aſſured by an eye-witneſs [l], that precious ſtones for rings and bracelets are brought thence in great quantities, to the annual fair held at Mecca during the laſt ten or twelve days of the ſtay of the pilgrims there.

It is doubtful what gem is meant by that which we tranſlate *the onyx* [m]: The epithet *precious*, as Schultens remarks, gives a diſtinction to it; which the *onyx*, a ſort of agate [n], does not merit. The Chaldee interpreter renders it *beryls*. The beryl of the ancients was a tranſparent gem of a ſea-green colour [o].

the ſapphire] The *ſapphire* is of a beautiful ſky-blue. Some will have the hebrew word to ſignify the *ruby*; others the *carbuncle*, which is a ſtone of the ruby kind, very rare, and of a rich glowing blood-colour [p].

Ver. 17. *The gold and the cryſtal*] that is, *a cryſtal vaſe* ornamented with gold. *Schultens.*

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[l] Pitts in his *Account of the Mahometans*, p. 142.

[m] שהם

[n] Chambers' *Dictionary*. [o] Ibid. [p] Ibid.

18. Beryls and orient pearls no more be nam'd,
19. The bluſh of rubies, or the topaz fam'd
Arabia's verdant pride: nor crowns be laid
In loaded ſcale, with wiſdom to be weigh'd.
20. Where

Schultens. But Dr. Shaw [q] thinks the *diamond* beſt anſwers the meaning of our author's term [r]. It may however be queſtioned, whether that gem was the produce of any country that Job was acquainted with.

jewels of fine gold] Theſe muſt ſurely be ſome ornaments or veſſels of gold that were of high value for the workmanſhip as well as for the materials.

Ver. 18. *coral—pearls*] The bottom of the red ſea is in ſome parts covered with groves of *coral* [s]. But this is no gem. It is a marine plant. *Pearls* indeed are valued in the eaſt beyond all other jewels [t]. It muſt however be owned that the ſignification of the hebrew words, tranſlated *coral* and *pearls*, is altogether uncertain.

rubies] Either theſe or ſome other precious ſtone of a red colour muſt be intended. For the prophet compares the florid complexion of the Jewiſh Nazarites to this gem [u].

Ver. 19. *The Topaz of Ethiopia*] The *topaz of Cuſh*. *Cuſh*, according to Bochart [w], was that part of Arabia which bordered on the Red Sea, and was inhabited by the Saracen Arabs. *Topaz* was an adjacent iſland in the ſame ſea, and gave name to the precious ſtone which grew there. Pliny ſays, it is of a ſingular green colour, and, when firſt found, was preferred to all other gems [x]. Chambers [y] tells us, the *topaz* is the third in order after the diamond; and that it is tranſparent, and its colour a beautiful yellow, or gold colour. But we may

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[q] *Travels*, p. 54. 4to.
[r] זכוכית *luſtre, purity.*
[s] *Arabian Proverbs*, cent. i. 15. n.
[t] Dr. Shaw's *Travels.*
[u] *Lament.* iv. 7.
[w] *Geograph. Sacra.*
[x] *Nat. Hiſt.* xxxvii. 8.
[y] *Dictionary.*

20. Where, then, is wiſdom found? what happy coaſt
The glory of this lovely birth can boaſt?
21. Hid from all living, far beyond the height
Of ſtrongeſt pinion in its loftieſt flight.

22. Death and Deſtruction call, "learn ſomewhat here,
"The voice of wiſdom vibrates in our ear:"

23. Herſelf

may reconcile this ſeeming contradiction between the ancient and modern writer by obſerving, that there were two kinds of topaz: In the one [z], the prevailing colour was green; in the other [a], gold.

Ver. 21. *It is hid from all living*] See ver. 13.

and kept cloſe from the fowls of the air] The reſidence of *wiſdom* is beyond the flight of the ſwifteſt and ſtrongeſt birds. This is ſaying in a poetical, and perhaps a proverbial, manner, that this ſublime wiſdom is not to be found within the limits of our world. If any thing more is intended, it may be, as Crinſoz underſtands it, that the moſt exalted geniuſes, the Aſtronomers for inſtance, are not able to reach this wiſdom.

Ver. 22. *Deſtruction and death ſay, we*, &c.] Let it be remembered that he had before ſaid, this wiſdom *is not found in the land of the living*; and again, *it is hid from the eyes of all living*. Let it alſo be obſerved, that the phraſe, *we have heard the fame thereof with our ears*, imports *imperfect* knowledge; like the evidence of report compared with the evidence of ſight [b]. Hence the natural meaning of this verſe ſeems to be, that the dead know more of this wiſdom than the living: yet even their knowledge of it is imperfect. A future ſtate, by its exact retributions, will clear ſome of the preſent difficulties in the ways of Providence [c]. But comprehenſion of the whole plan is the prerogative

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[z] Called *praſoides*.

[a] *Chryſopteros*. Pliny, ubi ſupra.

[b] See chap. xlii. 5.

[c] Wait the great teacher death, and God adore. *Eſſay on Man.*

23. Herſelf acceſſible to God alone,
To him her birth-place and her ways are known:
24. Earth's utmoſt bounds lay ſpread before his view,
He with a glance look'd all creation through:
25. The wild winds balanc'd, weigh'd the ſwelling ſeas,
26. And gave the vapour and the cloud decrees;
When rains ſhould fall, when ruddy lightning fly,
And the big thunder roar along the ſky:
27. He ſaw the whole, he number'd every part,
The finiſh'd ſyſtem of Almighty art,
Approv'd,

rogative of him alone who formed it, as the following verſes remark. If, with the judicious Schultens, we ſuppoſe *Death* and *Deſtruction* to utter them, it will greatly add to the ſolemnity of the inſtruction.

Ver. 23—24. *God underſtandeth*, &c.] God alone ſees at one view the whole extent of the univerſe. He created it one perfect whole, and formed and placed every part in exact fitneſs to the deſign of the whole. He alone therefore is capable of knowing the uſe of every portion and appearance of nature, and the reaſon of every meaſure in his *moral* adminiſtration.

Ver. 25, 26. *To make the weight for the winds*, &c.] Theſe are ſelected as ſpecimens of the admirable wiſdom with which all the members of the univerſe were framed. The winds, the maſs of waters, the rain, the lightning and thunder, are endowed with their ſeveral qualities, and directed by diſtinct laws in moſt accurate fitneſs to the deſigns of providence in our world, and in regard to the whole creation.

Ver. 27. *Then did he ſee it*, &c.] (1) *Then did he ſee it*, viz. wiſdom. When he created the world, the entire plan lay in clear view before him. (2) *he declared it*; or rather, *he calculated it*. He took an exact ſurvey of all the parts of the plan; or of the various ſyſtems which preſented themſelves to his mind. (3) He prepared it; or, *he eſtabliſhed it*. He fixed his plan, by chooſing that ſyſtem which was upon the whole the wiſeſt and beſt.

Approv'd, and ſtabliſh'd his imperial plan:
28. Then ſpoke this leſſon to his creature man;
" Thy mighty Maker fear, from evil flee,
" This, Adam, is the wiſdom left to thee."

CHAP. XXIX.

1, 2, O happy months, and happy days, long fled!
When God, the guardian of my honour'd head,
3. Shin'd

Of ſyſtems poſſible, if 'tis confeſt
That Wiſdom infinite muſt form the beſt.

(4) *Yea, and ſearched it out*; rather, *for he had thoroughly ſearched it out.* He determined upon the preſent ſyſtem from unerring knowledge that it was the beſt.

Ver. 28. *unto man he ſaid*, &c.] Either to Adam by a vocal revelation; or to him and all his poſterity by the clear dictate of right reaſon.

that is wiſdom] Wiſdom is the knowledge and choice of the beſt ends and moſt fitting means. The beſt end that man can chuſe is his own everlaſting happineſs: the only means of obtaining it is the practice of his duty. This therefore is the wiſdom proper for man.

CHAP. XXIX.

The connection with the foregoing chapter is eaſy. His own caſe was an inſtance of thoſe incomprehenſible ways of providence of which he had been diſcourſing. He now gives an intire view of it[d], as a kind of *Epinicium*, or ſong of victory, as Schultens ſpeaks. His aim is to ſhew, that all his pleadings and complaints were juſtly founded. In the preſent chapter he ſets forth his former felicity in the ſingular favour of God to his perſon, family, and fortunes; and in the veneration paid to him by his tribe for the wiſdom of his counſels and

[d] Chap. xxix. xxx. xxxi.

3. Shin'd on his favourite with diſtinguiſh'd rays,
Diſpell'd all darkneſs, and illum'd my ways:
4. In autumn of my glory, when the Pow'r
Truſted his counſels to my hallow'd bow'r:

5. While

and the juſtice of his adminiſtration. To which he adds the pleaſing hope he had entertained of the permanence of all that happineſs, in reward of his virtue.

Ver. 3. *When his candle*, &c.] The extraordinary favour of God, and its effects, namely, conſtant cheerfulneſs, proſperity of condition, and luſtre of character, ſeem to be all comprehended in theſe beautiful metaphors. The former, *his candle*, or rather *his lamp*, is probably an alluſion to the lamps which hung from the ceiling of the banqueting rooms of the wealthy Arabs [e]. The latter, *by his light I walked through darkneſs*, refers, it is likely, to the fires, or other lights, which were carried before the caravans in their night travels through the deſerts [f].

darkneſs] times of general calamity; war, famine, peſtilence. The divine protection and guidance were his conſtant ſecurity and delightful confidence in ſuch ſeaſons of danger.

Ver. 4. *in the days of my youth*] *In my autumnal days* [g]; that is, as Mr. Heath freely turns it, *in the days of my proſperity*. Autumn is a pleaſant ſeaſon in thoſe hot climates: the heats are then abated, the rains fall, and the grapes and other fruits are in perfection.

When the ſecret of God [h], &c.] Among men, communication of one's ſecrets is

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[e] See the note on chap. xviii. 6.

[f] See Pitts' *Account of the Mahometans*, p. 150.

[g] בימי חירפי *in the days of my autumn.* In the Arabic verſion of the Pſalms (lxxiii. 18.) חוריף ſtands oppoſed to *ſummer*, and denotes *the winter half year.* It alſo ſignifies, in that language, *the autumnal ſeaſon.* (See Schultens, and Caſtell. *Lex.*) The author of *an Eſſay towards a new Tranſlation of the Bible* remarks, that this word ſhould be rendered *the autumn* in Gen. viii. 22. it being the time of plowing, Prov. xx. 4. p. 187.

[h] *Quum meo tabernaculo familiaris eſſet Deus. Caſtalio.*

5. While yet each morn his viſits he renew'd,
While yet, around me, I my children view'd;
6. While plenty ſtream'd in rivers through my ſoil,
With milk my vallies, and my rocks with oil.

7. O

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is a mark of the higheſt confidence and moſt intimate friendſhip. Accordingly the Pſalmiſt expreſſeth the friendſhip of God to all good men by ſaying, *The ſecret of the Lord is with them that fear him, and he will ſhew them his covenant*[i]. The meaning is, I ſuppoſe, he will lead them into a clear knowledge of his will and of his gracious deſigns in favour of piety and virtue. A prophet enjoyed this divine intercourſe in a ſuperior degree: *ſhall I hide from Abraham that thing which I do*[k]? I incline to think, that Job was thus diſtinguiſhed, and had the honour of being a divinely commiſſioned miniſter of religion to his tribe. Compare chap. vi. 10.

upon my tabernacle] *in*, or *within*[l], *my tabernacle*.

Ver. 5. *When my children* [m], &c.] He fetched a deep ſigh, I doubt not, on mentioning this happy circumſtance of his once happy condition. The ſentiment is exquiſitely tender. He could not bear to dwell upon it.

were about me] he probably refers to their ſitting at table with him in a circle, after the eaſtern mode taken notice of by Shaw and Le Bruyn [n].

Ver. 6. *When I waſhed my ſteps*, &c.] Olive groves and abundance of cattle made the principal wealth of the Arabs. The beſt olives grow upon the rocky mountains.

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[i] Pſal. xxv. 14.

[k] Gen. xviii. 17. Compare John xv. 15. James ii. 23.

[l] בעדי *in*, or *within*. The prepoſition בע is equivalent to ב *in*, Exod. xxix. 3. Exod. xxxiii. 21. *upon a rock*, rather *within the rock*. See ver. 22. Nold. p. 698.

[m] נערי *my young people*, i. e. my children: ſo it ſignifies in chap. i. 19. *It* (the houſe) *fell upon the young men*; rather *the young people*, his ſons and his daughters, ver. 18. Caſtalio there renders it *juvenes*. It is ſtrange that he renders it here *famuli mei*, *my domeſtics*.

[n] See *Obſervations on divers Paſſages of Scripture*, &c. p. 189.

7. O high enjoyment! on the ſolemn day,
When, with a princely train, I took my way
To the full forum, through the hailing ſtreet,
And in the ſenate fill'd a ſovereign ſeat.

8. The

mountains [o]. Hence theſe bold figures, whereby the Arabs expreſſed a condition of uncommon felicity. A Roman Poet would have conveyed the ſame thought in the language of Perſius;

———quicquid calcaverit hic, roſa fiat [p].

Let roſes ſpring beneath his feet. It is a proverbial expreſſion, ſays the commentator, for the higheſt felicity. I am indebted to Schultens for great part of this note.

Ver. 7—17. *When I went*, &c.] Having deſcribed his domeſtic happineſs, he proceeds to repreſent the honours paid him in public life. This repreſentation is judiciouſly intermingled with an account of his impartial and intrepid adminiſtration of juſtice; which is a noble anſwer to the particular accuſation laid againſt him by Eliphaz, chap. xxii. 6—9.

Ver. 7. *to the gate*] the court of juſtice. But the Septuagint turns it, *in the morning* [q]. Among the ancients the public aſſemblies for adminiſtring juſtice and tranſacting other public buſineſs were held early in the morning. Thus in the Odyſſey, Telemachus goes to council at that time of the day.

through the city [r]] Mr. Heath turns it, *nigh the place of public reſort*, the forum, or market-place.

in the ſtreet] It ſhould ſeem that theſe public aſſemblies were held in the open air, and in the wideſt and moſt frequented part of the city. compare Prov. viii. 3. Ruth iv. 1, &c.

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[o] Deut. xxxii. 13, 14.

[p] Sat. ii. 38.

[q] שער *the gate*; LXX. ορθριος *early in the morning*. It was שחר in their copy.

[r] קרת *the place of public reſort:* for קרא is *to call together*; and קרה ſignifies *occurrere* to meet.

8. The youths, abaſh'd, retir'd; and, bent with age,
In dumb reſpect up roſe the hoary ſage:
9, 10. The ranks of pow'r ſtood all attention round,
And every tongue in every mouth was bound,
Princes and peers; all waiting to receive
The ſentence wiſdom in my voice ſhould give:
11. Rapture in every ear the ſentence rais'd,
And every eye with look applauding gaz'd:
12. The fatherleſs and friendleſs and diſtreſt
13. Call'd me their ſaviour, while my name they bleſs'd:
Their bleſſings crown'd me; for I heal'd their wrongs,
And tun'd the widow's heart to grateful ſongs.
14. My robe was juſtice, juſtice my tiar;
This was my majeſty, renown'd afar:
15. The feeble found in me a pow'rful ſtay,
16. The poor a father, and the blind man day:
The ſtranger's friend, I weigh'd his ſlighted cauſe;
17. Broke rapine's teeth, and ſnatch'd him from its jaws.
18. Thence

Ver. 14. *my judgement was as a robe*, &c.] His deciſions in the court of juſtice procured him all the honour given to a king, without the dreſs and title. This beautiful manner of ſpeaking is ſtill preſerved among the Arabs: One of their proverbs is, *Knowledge is a diadem to a young perſon, and a chain of gold about his neck* [a].

Ver. 15. *I was eyes to the blind*, &c.] When the cauſe of an ignorant and friendleſs perſon came before him, he aſſiſted him, by his counſel and protection, to make his defence.

[a] Erpenii *Prov. Arab. cent.* ii. 22.

18. Thence I too fondly argu'd; here ſhall reſt
My dying head, in this my lofty neſt:
But countleſs as the ſands my days ſhall run,
Without a cloud to their laſt ſetting ſun.
19. The noble palm, whoſe laden boughs on high
Suck the ſweet moiſture of the midnight ſky,
Whoſe op'ning roots imbibe the cryſtal rill,
Fearleſs of droughts, ſhall be my emblem ſtill:
20. Still

Ver. 18—25. *Then I ſaid*, &c.] At the eighteenth verſe begins a third diviſion of this chapter, and reaches to the end. Here he expreſſeth his hope of the continuation of his proſperity throughout a long life. I think, the whole paragraph is to be underſtood in the future time, not in the paſt. It contains the ſubject matter of his hope [t].

Ver. 18. *I ſhall die in my neſt*] Schultens remarks that the image is taken from the eagle who buildeth her neſt on the ſummit of a rock. Security is the point of reſemblance intended [u]. Longevity is expreſſed in the following clauſe, *I ſhall multiply*, &c.

Ver. 19. *My root* was *ſpread*, &c.] *my root* ſhall be *ſpread*, &c. *the dew* ſhall *lay* [w], &c. A tree planted by the rivers of waters, and bringing forth its fruit in its ſeaſon, is a beautiful emblem of proſperity. See Pſalm i. 3. The dews, which fall in the night very plentifully, contribute greatly to the nouriſhment of vegetables in thoſe hot climates; where they have ſcarce any rain all ſummer long [x].

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[t] As Schultens obſerveth.

[u] See Numb. xxiv. 21. Obad. ver. 4. Job xxxix. 27, 28. Horace uſeth this metaphor,
Quicunque celſæ nidum Acherontiæ, ſc. tenent. Od. iii. 4.

[w] ילין *ſhall lay all night.*

[x] Shaw's *Travels*, p. 439, &c. 4to.

20. Still freſh in luſtre ſhall my glory grow,
And new in vigour be my conq'ring bow.
21. My eloquence ſhall flow, by all deſir'd,
Be heard with ſacred ſilence, and admir'd:
22. Be heard without reply, and joy infuſe
Like heav'n deſcending in nutritious dews:
23. Crowds ſhall be eager to devour the ſtrain,
As the chapt ſoil to drink autumnal rain.

24. My

Ver. 20. *My glory was freſh*, &c.] *My glory ſhall be freſh* [x], &c. *and my bow ſhall be renewed*, &c. He promiſed himſelf a perpetuity of power, ſufficient to ſubdue all who reſiſted his authority or invaded his poſſeſſions. A flouriſhing ever-green was the image in the foregoing verſe, and is carried on in the firſt member of this verſe; *my glory ſhall be freſh in me.* The warlike image in the ſecond ſentence, *my bow*, &c. is equally happy: It denotes increaſing power and conqueſt. The eaſtern writers are fond of this image, as Schultens has ſhewn.

Ver. 21. *gave ear—waited—kept ſilence*, &c.] *will give ear—will wait—will keep ſilence*, &c [y].

He refers to the attention with which he was wont always to be heard, when he ſpoke in the public aſſembly ver. 9, 10. He flattered himſelf that this veneration of his wiſdom and eloquence would continue; and therewith his public influence and utility.

Ver. 22. *After my words they ſpake not*, &c.] *They will not ſpeak again* [z]—*my ſpeech ſhall drop* [a] *upon them.*

Ver. 23. *as for the rain—the latter rain*] *They will wait*, &c. *and will open*, &c.

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[x] חדש *ſhall be freſh.* This verb is here in the preter tenſe: but as it lies between two futures, ילין *ſhall lay*, and תחליף *ſhall be renewed*, it is to be conſtrued, according to a known rule of the hebrew grammar, in the future tenſe.

[y] וידמו, ויחלו, שמעו

[z] ישנו [a] תטף

24. My ſmile ſhall tranſport raiſe, but check with awe
Leſt the bright funſhine ſhould in clouds withdraw.
25. Their guide in council, and in war their chief,
In wants their father, and their hope in grief,

I'll

&c. In the foregoing verſe, the ſoft inſinuating force of his political and religious inſtruction was compared to the dropping dew [b]. Here the copiouſneſs of his eloquence is likened to the abundant rains which fall in autumn in thoſe countries [c]; and the high acceptableneſs of it, to the avidity with which the earth, burnt up by the ſummer's drought, devours thoſe rains. The alteration which they produce in the withered fields is ſo aſtoniſhingly great, that Dr. Ruſſel ſcruples not to call it *a reſurrection of vegetable nature.*

The ſame ingenious Author informs us, that the firſt rains fall about the middle of September; the ſecond, or latter, about twenty or thirty days after. The firſt are inconſiderable, the latter fall in great abundance.

They opened their mouth wide] This is a picturesque deſcription of eager attention.

Ver. 24. *If I laughed*, &c.] *If I ſhall laugh*, &c [d]. His authority and character were ſo much reverenced, and his favour, which he calls *the light of his countenance*, was ſo highly valued, that even familiarity did not leſſen their veneration. His very ſmiles were received with awe.

The light of my countenance they did not, &c.] *The light of my countenance they will not cauſe to fall* [e]. In the hebrew idiom, *to lift up the light of the countenance* ſignifies to ſhew favour [f]. The oppoſite phraſe therefore, *the falling of the light*, &c. denotes diſpleaſure; and *to cauſe it to fall* muſt mean, to provoke diſpleaſure by unbecoming behaviour.

Ver. 25. *I choſe out their way*, &c.] *I ſhall chooſe—I ſhall dwell*, &c. He had flattered

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[b] See Deut. xxxii. 2.

[c] Dr. Ruſſel's Natural Hiſtory of Aleppo, p. 14, 148, 154, 158, 159, 161.

[d] אשחק [e] יפלון

[f] Compare Prov. xvi. 15.

I'll rule my tribe; and iſſue my commands,
Great as a king amidſt his martial bands.

CHAP. XXX.

Ver. 1. Now I'm become the game of boys: too baſe
I held their fathers with my dogs to place,

In

flattered himſelf that he ſhould continue to be, what he once was; the director of their public councils, the commander in chief of their military expeditions, and a ſupport to them in all diſtreſſing emergencies.

The phraſe of *chooſing out their way* denotes ſupremacy both in the ſtate and in the affairs of religion. Exod. xviii. 20.

The next ſentence repreſents him encamped with his ſubjects, on ſome military expedition; with the authority of a royal general: *I ſhall pitch*[g] *my tent as a king in the army.*

The laſt clauſe, *as one that comforteth the mourners*, may mean, animating his troops when they were diſpirited: or, in a larger and more noble ſenſe, his being the father of his people; ever touched with their diſtreſſes, and ready to exert his utmoſt ability for their relief.

CHAP. XXX.

This chapter is the contraſt of the foregoing. It is a moving repreſentation of the miſerable diſappointment of his *hope*[h], the inſults he received, the deplorable condition of his body, and the deſpairing ſtate of his mind. The whole is in a ſtrain highly querulous; and the paſſions expreſſed in it are grief and indignation.

Ver. 1—14. *But now*, &c.] This ſection is, I apprehend, a ſtrong and ſpirited deſcription of thoſe villanous Arabs, who, when Job was in his proſperity,

had

[g] אשכון, literally *I ſhall pitch my tent*; as Mr. Heath renders it.

[h] Chap. xxix. 18—25.

In midnight ſentry o'er my ſleeping fold,

2. A ſlothful crew, in profligacy old.

3. The howling deſert was of late their haunt,
Where, ſtung with hunger, and with famine gaunt,

4. They brows'd the bitter weeds, and hard beſted
On broom and berries of the foreſt fed:

5. Outlaws

had felt the ſeverity of his juſtice; and fled into the lurking places of the deſert. Upon the loſs of his authority, theſe miſcreants came out of their dens, to revenge themſelves upon him by the moſt ſcurrilous abuſe.

In drawing their character, he inſiſteth much on the miſery of their habitation and way of living, as circumſtances very expreſſive of the turpitude and barbarity of their manners.

Ver. 1. Younger, &c.] The vaſt reſpect paid to their elders by the eaſterns, quickened their ſenſibility of contempt from their juniors.

Ver. 2. *Yea whereto*, &c.] The context obliges us to underſtand *a reproach* to be here intended: and the *fathers* of theſe wretches being the neareſt antecedent, the reproach, is probably deſigned for them. He repreſents them as an idle good for nothing crew, who were grown old in profligacy: *in whom old age*[i] *is profligate*[k]. So I think the tranſlation ought to be.

Ver. 3. *For want*, &c.] The deſcription returns to the hopeful offspring of ſuch worthy parents. Here, and in the following verſe, it repreſents the wretched ſuſtenance which they had in the deſert where they ſkulked.

For

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[i] כלח *old age*, rendered chap. v. 26. *in a full age*. See the note there.

[k] אבד *is profligate*. It ſeems to anſwer to the latin *perditus abandoned*. The hebrew אבד has the ſignification of *perdo to corrupt* in Eccleſ. vii. 7. *a gift deſtroyeth (corrupteth) the heart*.

5. Outlaws and thieves, with outcry chas'd from men
6. To flooded vales and the dark mountain den:

7. To

For want and extreme [l] *famine, they lately* [m] *gnawed* [n] *the wilderneſs* [o] *waſte and deſolate.*

He mentions their beggarly condition, as a heightening of the indignities offered to a perſon of his rank and character by ſuch rabble.

Ver. 4. *Who cut up mallows*, &c.] *who cut up the brackiſh herbs among the ſhrubs*, that grow in the wild heath. Thoſe deſerts abound with ſaline particles which give a ſaltiſh bitter taſte to the few hardy plants that live there. The original word denotes either in general all ſuch brackiſh vegetables; or ſome particular plant of the deſert that camels are exceeding fond of. See Schultens, and Pocock's Specimen, p. 79.

and juniper roots] The hebrew word, tranſlated *juniper*, is *retem*; and in Arabic *ratam*, which is thought to be the ſame with the Spaniſh *retama broom*; and the name is ſuppoſed to have been imported into Spain by the Saracens when they conquered that country. It is ſometimes high and large enough to afford ſhade; and might therefore be the plant under which Elijah reſted himſelf and

ſlept

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[l] גלמוד It is uſed in Arabic of *a bare rock* on which nothing grows, as Schultens ſhews in his note on chap. iii. 7. It ſeems to be here an epithet of *famine*, and to expreſs the ſeverity thereof.

[m] אמש *heri yeſterday, the other day.*

[n] הערקים *they gnawed.* This verb ſignifies in Arabic *to gnaw*, a bone for inſtance (Caſtell.) In Chaldee *to flee.* But the former ſenſe ſeems moſt eligible in this place.

[o] ציה *the wilderneſs.* The hebrew word ſignifies *drought*, or *a dry place*; it is a denomination of the deſert from the ſcarcity of freſh water there. The two other terms ומשאה שואה, *waſte and deſolate*, denote, that hardly any thing grows there. But I apprehend that the danger from wild beaſts is alſo implied in thoſe epithets: for they ſignify *tumultuous uproar*, that is, the confuſed yellings of thoſe ſavage natives of the deſert. The noun תשאות is rendered *noiſe* (it ſhould be *noiſes*) in chap. xxxvi. 29. it there means claps of thunder. The verb שאה in Iſaiah xvii. 13. is tranſlated *to ruſh.* It there means the tumultuous uproar of the ſea in a ſtorm, and of torrents ruſhing down the rocks. Compare ver. 12.

7. To ſhelt'ring thorns in groaning crowds they preſs,
And huddled in vile heaps the thicket bleſs:

8. A

ſlept in the wilderneſs, I Kings xix. 4, 5 [p]. As to *the juniper tree*, Gerarde in his Herbal ſays, on the authority of Dioſcorides, it comes up for the moſt part in rough places and near to the ſea. But whether it is found in the Arabian deſerts, I know not.

Ver. 5. *They were driven forth*, &c.] They were caſt out of civil ſociety [q], as peſts not to be endured: and whenever they were diſcovered lurking about towns, an outcry was raiſed againſt them as againſt the pilfering Arabs of the deſert; with whom, it is likely, they herded.

Ver. 6, 7. *To dwell*, &c.] To paint their infamous manners ſtill more ſtrongly, he returns to the deſcription of the diſmal places to which they were baniſhed, and the hardſhips they ſuffered there.

Ver. 6. *in the clefts of the vallies*] In the hollows gulled by the winter torrents.

in caves of the earth and the rocks] Their habitation was ſometimes under ground; at other times in the caverns of the mountains: There is a large cavern in mount Sinai [r]. The rocks of Arabia Petræa abound with caves [s]. At this day, the Arabs who dwell in the mountains of that country are a bad people, the worſt of all the Arabs; as Dr. Pococke informs us [t].

Ver. 7. *They brayed*] like wild aſſes pinched with hunger. This metaphor expreſſeth forcibly their diſtreſs for want of food. See chap. vi. 5.

among

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[p] See Schultens, and Mr. Merrick's *Annotations on Pſalm* cxx. 4.

[q] מן גו *from among men*. In the Syriac Teſtament Acts ii. 44. גוא denotes *the community*.

[r] Exod. xxxiii. 22.

[s] Michaelis *in Prælect.* p. 28. 8vo.

[t] *Travels into Egypt*, &c. vol. i. p. 137.

8. A herd of varlets, vagrants, without name,
Flay'd by the laſh, the ſpurious brood of ſhame.
9. Now their lewd doggrel jeſts my name profane,
10. They ſtare aloof as though my breath were bane:
11. They

among the nettles [u] *they were gathered together* [w]] It is not known what ſpecies of plant is meant by the word tranſlated *nettles*. It was, probably, ſome wild ſhrub of the heath [x], which they thronged to for a ſorry ſuſtenance. Thickets of ſhrubs are ſometimes met with in theſe deſerts. See *Della Valle's voyage to the Eaſt Indies, p.* 262. *fol.*

Ver. 8. *children of fools*, &c.] He ſums up their character in a few words; *flagitious* [y], *baſe-born* [z], *they were ſcourged out of the land* [a].

Ver. 9—14. *And now*, &c.] Having concluded their character, he proceeds to repreſent their contumelious uſage of him. His indignation kindles as he goes along; and as that increaſes, his expreſſions grow more vehement and riſe to lofty metaphors. But when were theſe inſults offered to him? From the time that he was ſmitten with his diſeaſe, he was ſurely confined to his houſe. This treatment therefore muſt have happened to him before that time, yet after his overthrow. Whence it ſeems probable, there was a conſi-

derable

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[u] חרול The Vulgate renders it *ſentis a brier*. In Syriac חורלא ſignifies a kind of *ſmall vetch*. *Caſtell.*

[w] יסֻפָּחוּ this word ſignifies *to aſſociate with*, Iſaiah xiv. 1. *They ſhall cleave to (aſſociate with) the houſe of Jacob.*

[x] The LXX. turn it φρυγανα αγρια *wild ſhrubs*.

[y] בני נבל Caſtellio renders it *inſani fools*. But נבל is uſed of an *inceſtuous* perſon II Sam. xiii. 13. of *a blaſphemer* Pſal. lxxiv. 22. and of *a malefactor* worthy of death II Sam. iii. 33. It muſt therefore mean here *very profligate fellows*.

[z] בני בלי שם Perſons of obſcure parentage, owned by no family, inrolled in no tribe, a ſpurious brood. Caſtellio tranſlates it *inglorii*.

[a] נכאו מן הארץ turned by Schultens *flagellati ſunt e terra*; by Mr. Heath, *they were whipped out of the country*. The verb נכה ſignifies in Exod. v. 16. to *beat* ſlaves with an inſtrument of correction. Caſtellio's verſion is *mortalium infimi* the meaneſt of mankind.

11. They hoot, they ſpit, for God hath caſt me down;
Hence their contempt of my once dreaded frown.

12, 13. The

derable interval between his firſt calamities and that laſt affliction; during which interval he met with theſe affronts, whenever he appeared abroad; as Cocceius, if I remember right, has obſerved.

Ver. 9. *now am I their ſong*, &c.] This and what follows to the end of ver. 14. is an amplification of the *deriſion* mentioned in ver. 1. here he tells us, they made him their *muſical inſtrument*[a] to play upon and divert themſelves; and their *by-word*[b], the ſubject of their lewd jeſts.

Ver. 10. *They abhor me, they flee far from me*] Theſe expreſſions, doubtleſs, are ſignificant of the higheſt averſion and contempt. But I cannot think, with Michaelis, that they refer to his *leproſy:* becauſe it is not likely he would or could appear in public with ſuch a diſeaſe as his was[c].

Ver. 11. *becauſe he hath looſed my cord*[d], &c.] that is, God hath deſtroyed my authority by the afflictions he hath laid upon me. Therefore theſe profligates bid me defiance, and ſhew the utmoſt contempt of me in my preſence. The phraſe *he hath looſed my cord* ſeems equivalent to that other in chap. xii. 18. *he looſeth the bond of kings.*

they have let looſe the bridle before me] Or as the Greek verſion turns it, *they have caſt away the bridle of my countenance*[e]. My very look was wont to curb their licentiouſneſs; but they have now caſt off all reſpect, and inſult me to my face.

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[a] נגינתם LXX. κιθαρα αυτων *their harp.* It is allowed to mean *a ſtringed inſtrument*, in the titles of Pſal. iv. and vi. Compare Lament. iii. 14, 63.

[b] מלה LXX. θρυλλημα *proverbium vulgi.*

[c] See the notes on chap ii. 7. vii. 5.

[d] יתרו, but in the marginal correction יתרי; as alſo the Chaldee interpreter read, for he tranſlates it *my chain.* The ſynonimous words מוסרה *a band* and עבת *a cord* denote *political authority* in Pſal. ii. 3.

[e] Χαλινον τυ προσωπυ μυ εξαπεστειλαν.

רסן מפני *the bridle of my face* is the ſame conſtruction as חרב פיהם *the ſword of their mouth.* chap. v. 15.

12, 13. The ſpawn of vice ſtart up, her ſhouting throng
Pelt me with ſawcy malice of the tongue;
Beſiege

Ver. 12. *the youth* [f]] Such as he mentions ver. 1. *they that are younger than I have me in deriſion.* The inſult they offered to him was reviling him, and giving him a kick when he chanced to be in their way; *they puſh away my feet.* Mr. Heath tranſlates it, *they trip up my heels.*

they raiſe againſt me, &c.] In this ſentence and throughout the two following verſes he compares his ſituation, ſurrounded by theſe miſcreants and overwhelmed with abuſe, to that of a town which is beſieged and ſtormed. *Their deſtroying troops* [g] *caſt up* [h] an high-way *againſt me*; alluding to the throwing up of intrenchments and mounts by the beſiegers, in order to engage the enemy on their walls, and more effectually to annoy the town with arrows and engines of war.

Ver. 13. *They mar my path*] *They deſtroyed my path.* Theſe expreſſions ſeem to denote, in their literal meaning, the deſtruction of the fine walks, gardens, and vineyards about a town, by the beſiegers as they make their approaches. In the metaphor, the words may import the havock theſe villains made in his character and dignity, by their opprobrious ſcurrilities. Their hideous hootings are repreſented by the ſhouts and exultations of the beſieging army, when they have made a wide breach in the walls; *they triumphed* [i] *in my calamity.* His being

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[f] פרחח The learned Schultens hath ſhewn from the Arabian writers, that this word ſignifies a *baſtard.* The phraſe *on my right hand they riſe up* denotes their reviling language. They abuſed his character with foul reproaches. Thus Pſal. cix. 6. *Set thou a wicked man over him, and let a falſe accuſer* (in the Hebrew, *Satan*) *ſtand at his right hand.*

[g] ארחות אידם *the troops of their deſtruction*, i. e. *their troops of deſtruction.* We meet with the like tranſpoſition of the pronoun affix in the Syriac Teſtament, Luke xvi. 2. רבת ביתותך *thy ſtewardſhip.* ארחות chap. vi. 19. *The troops of Tema.*

[h] יסלו It ſignifies *to make a cauſeway:* the noun מסלה *a highway*, or *cauſeway*, is underſtood. Compare Iſaiah lvii. 14. with lxii. 10. When the word is uſed as a military term, it means the works which are caſt up by a beſieging army, Iſaiah xxxvii. 33. Ezek. xvii. 17.

[i] יועילו Mr. Heath's verſion of this word, *they triumph*, agrees with the Syriac; *They rejoiced* (חדו) *in that which hath befallen me.* That interpreter read לחיתי, as it is in our printed

Beſiege me, and with fouleſt ſcorn invade
My walks of honour, now bereft of aid,
Like war; when, roaring through the burſten wall,
14. It rolls with fury o'er the city's fall.

15. O the diſtracting terrors of that hour!
When evil like a whirlwind broke my pow'r;
When

being deſtitute of protectors againſt this outrage, he compares to the diſtreſs of a city that is without aſſiſtance in its utmoſt extremity: There is *no helper againſt*[k] *them.* And in the next verſe, he reſembles their numbers, rage, and violence, to the fury with which the troops of the enemy pour through the breach, and ſpread devaſtation over the unhappy town: *They came on as to a wide breach*[l], *they rolled themſelves along as*[m] *deſolation.* See Mr. Heath.

Ver. 15—31. *Terrors are turned*, &c.] He now paſſeth to a general review of his other afflictions, which takes up the remainder of the chapter. The ſtyle here abates ſomewhat in its vehemence, and is more the language of deſpairing grief than of indignation. This fifteenth verſe may be tranſlated,

Terrors were turned[n] *upon me:*
They purſued my dignity[o] *as wind:*
And

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printed hebrew text, *in eo quod accidit mihi*; which the marginal correction changes into להותי *in my calamity.* Mr. Heath remarks, that Schultens hath illuſtrated יעילו in his commentary on Prov. x. 1. and ſhewn that it ſignifies *culmen ſcandere to be at the heighth of their wiſhes.*

[k] למו *againſt them.* The prepoſition ſignifies *againſt* in chap. viii. 4. *If thy children have ſinned againſt him* (לו). See alſo chap. xx. 27.

[l] פרץ It is uſed for *a breach* in a wall I Kings xi. 27. and Iſaiah xxx. 13.

[m] תחת It denotes ſimilitude in chap. xxxiv. 26. *He ſtriketh them as wicked men.*

[n] ההפך *were turned*, תרדף *they purſued.* The firſt of theſe verbs is ſingular and maſculine: the other is ſingular and feminine: yet the nominative to both verbs is בלהות plural and feminine. This is an Arabic idiom.

[o] נדבתי The Chaldee turns it רבנותי *my lordſhip.* נדיב is *a prince* chap. xxxiv. 18. Job has that title given him chap. xxi. 28. נדבה therefore means his *princely dignity.*

When my bliſs vaniſh'd—like a cloud of rain
Big with falſe promiſe to the thirſty plain.
16. And now my ſoul in ſorrow melts away,
Left unſuſtain'd in ill's diſtreſſing day:

17. My

And my welfare[p] *paſſed away as a cloud.*

The terrible change which had befallen him, is expreſſed in general terms in the firſt member of the period; *Terrors*, &c. the particular loſs of his authority in the ſecond; and in the laſt, the ruin of his whole felicity.

as wind] that is, *a ſtormy wind*[q] as the chaldee turns it. That this is the image, is evident from ver. 22. *Thou liftеſt me up to the wind: thou cauſeſt me to ride upon it*, &c.

as a cloud] tranſient duration is expreſſed by the ſame emblem chap. vii. 9. But here *diſappointment* may be alſo included[r]: For Schultens obſerves, that it is uſual with the Arabian writers to compare hopes and promiſes which are not fulfilled, to a cloud which raiſes expectation of a plentiful ſhower but is preſently diſperſed by the wind. If we lived in the parched country of Arabia, we ſhould be more ſenſible of the propriety and force of this compariſon.

Ver. 16. *upon me*] *in me*[s]; as in Pſalm xlii. 4. *When I remember theſe things, I pour out my ſoul in me*[t]. We ſay in our language, at leaſt in poetry, ſuch a one *is diſſolved* in grief. The foundation of the metaphor is, that in exceſſive grief, as well as fear, the mind loſes all conſiſtency. The Arabians ſtyle a fearful perſon, *one who hath a watry heart*; or whoſe heart melts away like water[u]. Compare Exod. xv. 15.

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[p] יִשְׁעָתִי *my welfare.* It denotes in Arabic, as Schultens ſhews, all that amplitude of fortunes which conſtitutes a compleat worldly felicity.

[q] רוח Chald. זעפא *a furious ſtorm* See Pſal. xviii. 43. where again the Targum has זעפא Compare Job iv. 9. where a ſudden and deſtructive calamity is likened to the havock made by a ſtorm of wind.

[r] Jude ver. 12. *Clouds without water.*

[s] עלי

[t] עלי *in me.* So our bible renders מעלי ver. 17. *my bones are pierced in me.*

[u] Pococke in *Carm. Tograi.* p. 101.

17. My pain ne'er ſlumbers, all night long I groan,
It racks each ſinew, and corrodes each bone:
18. My mantle, by my ſtrong diſeaſe poſſeſt,
Hath chang'd its form, and girds me like my veſt;
19. I'm

Ver. 17. *My bones*, &c.] This and the next verſe relate to his *diſeaſe*, which tortured him by night as well as by day without intermiſſion. Some of the ſymptoms which he deſcribes, reſemble thoſe of the rheumatiſm. They might however, I ſuppoſe, all be the effects of his ulcers. See the note on chap. ii. 7. vii. 5.

my ſinews] The hebrew word tranſlated *ſinews* occurs no more. I rather think, it ſhould be turned *my gnawing* pains [w].

Ver. 18. *By the great force*, &c.] He here giveth us a ſtrong idea of the violence and nauſeouſneſs of his diſeaſe. Foul matter iſſued from his ulcers in ſuch abundance, as to ſoak through his robe and change its form. It no longer appeared like a garment, much leſs like a looſe upper garment; but ſtuck as cloſe to him as his tunic.

By the great force of my diſeaſe *my upper*
garment is changed [x]*:*
It bindeth me about as [y] *my tunic.*

The

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[w] ערקי *my gnawers.* It ſeems to be the active participle of the verb ערק which ſignifies to *gnaw* ver. 3. *gnawing the wilderneſs*, that is, the roots of wild plants. See the note there. Caſtellio ſeems to have underſtood ערקי to mean *my tormentors:* for his verſion is, *infeſtorque ſine ulla intermiſſione.* The Chaldee renders it מעמן *they which gnaſh their teeth:* The Vulgate, *et qui* (dolores) *me comedunt, non dormiunt, And thoſe* (pains) *which prey upon me, take no reſt.*

[x] יתחפש *is changed.* It ſignifies *to put off a garment*, alſo to alter one's form and appearance, *to diſguiſe.* See I Sam. xxviii. 9. I Kings xx. 38. יתחפש is here uſed paſſively, as יתחמם *was warmed* chap. xxxi. 20. Crinſoz turns the firſt member of this verſe, *Mes habits ſont tous penetrez de la matiere qui ſort en abondance de mes plaies.*

[y] כפי *as.* The Chaldee interpreter conſidered פי as expletive, אגב כתוני *ſecundùm tunicam meam after the manner of my tunic.* Our bible tranſlation renders it *according to* in Exod. xvi. 21. *according as* in Malachi ii. 9.

19. I'm held impure, as one bemir'd all o'er;
The public ſcorn, like ſweepings of the floor.
20. To thee my fervent ſupplications cry,
Deaf is thy ear, and pitileſs thine eye.

21. Thou

The coat, or tunic, was a cloſe-bodied frock. The *garment*, being here diſtinguiſhed from that, muſt mean the *hyke*, or looſe gown, which was worn over the tunic[z].

Ver. 19. *He hath caſt me*, &c.] Here he complains of God, whom he mentions abruptly as in other places. See chap. xvii. 4. xxiii. 3. The complaint is, that the groſſeſt turpitude was thrown on his character, by means of his afflictions. He was held in abomination: He appeared to men as morally foul, as one appears foul in a literal ſenſe who hath been rolled in mud; and as contemptible as the dirt of the ſtreets and the ſweepings of the hearth. This infamy lay heavy on his mind. Even his hope in the future judgement could not make him eaſy to leave the world with the horrid character of a wicked wretch accurſed of God. He had often, therefore, and importunately begged of God to bring him to a trial before he died, but without effect; as he complains in the next verſe.

into the mire] He had repreſented the odium which his calamities had brought upon him, by the ſame image and in the ſame complaining way chap. ix. 31. *Yet haſt thou plunged me in a ditch, ſo that mine own clothes abhor me.*

like duſt and aſhes] This ſeems to be a proverbial expreſſion for *vileneſs* and *contemptibleneſs*. Gen. xviii. 27.

Ver. 20—31. *I cry unto thee*, &c.] He now turns directly to God, whom he addreſſeth on the ſubject of his afflictions in very moving terms, to the end of the thirty-firſt verſe.

Ver. 20. *I ſtand up*,] *ſtanding* being the uſual poſture in prayer among the Hebrews, *to ſtand*, or *ſtand up*, is ſometimes put for *to pray*, as Grotius remarks in his note on Matt. vi. 5. See Gen. xviii. 22. Jerem. xv. 1.

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[z] See Shaw's *Travels*, p. 226. 4to.

21. Thou once waſt gracious, why ſo alter'd now,
To me ſo alter'd, ſo ſevere thy brow?
Cruel to me; me, ſo belov'd of late,
Thy ſtrong hand cruſhes with its dreadful weight.
22. Rous'd by almighty force, a furious ſtorm,
Commiſſion'd thy ſtern purpoſe to perform,
Upcaught me, whirl'd me on its eddying guſt,
Then daſh'd me down, and ſhatter'd me to duſt.

23. I

Ver. 21. *Thou art become cruel*[a], &c.] This language to God is crude and irreverent. His ſpirit is far from being humbled as yet. The embarraſſment of the poem is ſtill kept up, but is on the eve of a ſolution.

thou oppoſeſt thyſelf[b], &c.] The differing verſions of the hebrew word ſhew its ambiguity. Mr. Heath preferrs the ſenſe it bears in the Ethiopic, *thou haſt overwhelmed me.*

Ver. 22. *Thou lifteſt me up*, &c.] *Thou liftedſt me up, thou cauſedſt*, &c. *thou diſſolvedſt*, &c. He refers to his cruel overthrow; which he repreſents by the forcible image of being caught up high into the air, by a ſtorm of wind, then thrown down and daſhed in pieces on the ground.

my ſubſtance[c]] The hebrew word ſeems to import *all that he once was, and poſſeſſed*; his riches, his authority, his honours, his health, and his good name.

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[a] אכזר *cruel.* LXX. ανελεημονως *unmercifully.* We turn it *fierce* in chap. xli. 10. (Heb. ver. 2.) but *cruel* in Iſaiah xiii. 9. *Behold the day of the Lord cometh, cruel both with wrath and fierce anger.* See alſo Deut. xxxii. 33.

[b] תשטמני LXX. με ιμαστιγωσας *thou haſt ſcourged me.* Chaldee תגזמנני *thou threateneſt me.* Vulgate, *adverſaris mihi, thou oppoſeſt thyſelf againſt me.* Syriac, סטמתני *thou haſt bound me with fetters.*

[c] תושיה *quod fuit mihi*, from יש *fuit.* Cocceius.

23. I know, that, ſoon, thy unrelenting doom
Will bring me to man's common home the tomb:
24. But, O aſſwage theſe pains, with gentle hand
In peace diſmiſs me to that dreary land:
25. Was

Ver. 23. *For I know*, &c.] If I do not miſtake, he expreſſeth here a firm perſuaſion that his diſeaſe would prove mortal [d]: I think he begs in the next verſe for a mitigation of his tortures, and an eaſy death: And in the 25th verſe he urges his petition for that mercy, by the compaſſion which he himſelf had always felt for the wretched.

Ver. 24. *Howbeit*, &c.] The firſt ſentence of this obſcure period lies very clear in the Chaldee, *Only let him not ſend his ſtroke* [e] *in hot anger* [f]; that is, let him not inflict upon me a hard death. The Pſalmiſt, praying to God not to afflict him in ſeverity, expreſſeth himſelf in ſimilar terms: Pſalm vi. 1. *O Lord rebuke me not in thine anger, neither chaſten me in thy hot diſpleaſure.*

The hebrew text in the ſecond ſentence appears to me depraved. But not one of the ancient verſions will aſſiſt us to reſtore it. Poſſibly the following tranſlation may give it a ſenſe which agrees with the context; *O that* [g] *there might*

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[d] See chap. vi. 21. xvi. 22. (conſult the note) xvii. 1.

[e] The hebrew is לא ישלח יד *let him not ſend the ſtroke.* In chap. xxiii. 2. יד *a ſtroke*, denotes his ſufferings in general. Here the connection ſhews it to mean the *ſtroke of death.*

[f] ברתחא *in hot anger.* The hebrew is בעי for בבעי, the ellipſis of the preposition being very common in the poetical books. רתחא is a metaphor for *violent anger* from *the boiling of water* over the fire. See chap. xli. 31. Heb. ver. 23. בעי may alſo be a metaphor for *wrath*, taken from the ſame thing: for it may be derived from בעה *to cauſe to boil.* Iſaiah lxiv. 2. Heb. ver. 1.

[g] אם *utinam!* The engliſh bible renders אם *O that* in I Chron. iv. 10. *O that thou wouldeſt bleſs me indeed*, &c.

25. Was I unfeeling of another's woe?
Did not my ſorrow with the mourner's flow?
26. Bright were the viſions, which my fancy fram'd,
Of heav'ns unclouded and of hopes unſham'd:
But foul adverſity, with ſudden night,
Blotted thoſe lovely viſions from my ſight.
27. Since when, my tortures no remiſſion find,
Fire in my veins, and tumult in my mind:
28. I mourn,

might be, in his deſtroying ſtroke[h], *an alleviation*[i] *of theſe*[k] pains! He prayeth earneſtly for a gentle death.

Ver. 26. *When I looked*, &c.] He expected to be made happy all his life through the divine benediction on his charity and other virtues. But inſtead of that, he was made moſt miſerable. This is his complaint here. The verſes which follow, are an enlargement on his miſerable condition.

Ver. 27. *My bowels boiled*, &c.] *My inward parts boil without intermiſſion: evil times have befallen me*[l]. Theſe expreſſions, in their literal meaning, deſcribe the violent inward heat cauſed by his inflammatory diſeaſe. They may likewiſe include the ferment of his mind ever ſince his afflictions came upon him.

The

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[h] פידו *his deſtruction.* It means a calamity that brings death. For the verb in Arabic ſignifies *to die*, and in its fourth conjugation *to ſlay.* Vid. Caſtell. Compare Job xxxi. 29. Prov. xxiv. 22. *his deſtruction* means the deſtruction inflicted by him, i. e. God.

[i] שוע *an alleviation.* Schultens illuſtrates this word by the Arabic, and has made appear, with probability, that it means (1) eaſement of the throat from a ſtoppage; (2) eaſement in any other caſe of diſtreſs. See his *Commentary.*

[k] להן *as to theſe things.* The want of an antecedent to this pronoun is one cauſe of the difficulty of the whole ſentence. But it cannot be thought, that a man in the moſt violent agitations of grief ſhould expreſs himſelf with accuracy. The antecedent was in his own mind. He had been ſpeaking of his tortures: Theſe were the things from which he wanted to be relieved.

[l] Caſtellio.

28. I mourn, with ſwelter'd countenance I mourn,
In hotter flames than hotteſt ſuns I burn;
And among crowds, unable to contain,
Shriek in the anguiſh of outrageous pain.
29. In loneſome waſtes, where mournful creatures yell,
Where wails the ſcreaming oſtrich, let me dwell;

30. A

The heart and *the reins*, in the oriental figurative ſtyle, denote the thoughts and paſſions.

Ver. 28. *I went mourning*, &c.] *I am grown black* [m], *but not with the ſun* [m]. *I ſtand up, and ſhriek out in the aſſembly.* His diſtemper had made his complexion as ſwarthy as that of the poor labourers in the field, who are expoſed to the ſcorching ſun in thoſe hot climates: and ſo ſharp were his pains, that he was not able to forbear ſhrieking out before company.

Ver. 29. *I am a brother*, &c.] Affinity in diſpoſition and circumſtances, as well as in blood, is denoted by this term among the eaſtern nations.

dragons—owls] *dragons—oſtriches.* The hebrew name which is tranſlated *dragons* is *Tannim*, or *Tannin* [n], and *Tannot* [o]. What ſpecies of animals is intended by it, has not yet been determined with certainty. Its being coupled with the *oſtrich* here, and in ſeveral other places [p], ſhews it to be an inhabitant of the deſert. It is expreſsly called ſo, in Mal. i. 3. *the dragons of the wilderneſs*;

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[m] Mr. Heath. קדר הלכתי, קדר ſignifies *black* chap. vi. 16. *Which are black by reaſon of the ice.* The verb הלך denotes *cuſtom* and *habit*. So it is uſed in the conjugation *hithpael* Pſal. xxxv. 14.

[n] Lament. iv. 3. *Tannin*, which is with the Chaldee termination of the plural number. The marginal correction, however, reads *Tannim*.

[o] Malachi i. 3.

[p] Iſaiah xiii. 21, 22. xxxiv. 13. xliii. 20. The reader will be pleaſed to take notice, that this word *Tannim* is twice uſed as a noun ſingular, viz. Ezek. xxix. 3. xxxii. 2. In the former of theſe two places our bible turns it *a dragon*; but in the latter, *a whale*. But it ſignifies in both *the crocodile*.

30. A ſkeleton, of bones bak'd dry within,
Scarce ſhaded with a ſwart and ſhrivell'd ſkin:
31. My pipe is broken, and my harp is dumb,
Grief with her weeping train to me is come:

And

neſs; where by the wilderneſs is meant the deſerts of Arabia Petræa, the country of Eſau and of Job. It alſo is a creature that has a mournful voice, Micah i. 8. *I will wail and howl . . . I will make a wailing like the dragons, and mourning like the oſtriches.* Laſtly, the female hath breaſts, and ſuckles its young. *Lamentations* iv. 3. Our Tranſlators, ſenſible that the deſcription there cannot agree to the *dragon*, render it *ſea-monſters*. *Even the ſea-monſters* (Tannin) *draw out the breaſt, they give ſuck to their young ones: the daughter of my people is become cruel like the oſtriches in the wilderneſs.* The ingenious Dr. Shaw is of opinion, that *Tannim*, *Tannin*, and *Tannot* are to be taken for Jackalls [q]; which make a hideous howling in the night [r].

Owls] in the margin, *oſtriches*. The hebrew term is *benot jaanah* [s], *the daughters of vociferation*. The males are called *jaanim* (Lament. iv. 3.) which our Tranſlators render *Oſtriches*. Dr. Shaw was an ear-witneſs to the hideous noiſes which oſtriches make in the night: "During the loneſome part of the night, ſays that entertaining traveller, they often made very doleful and hideous noiſes; which would ſometimes be like the roaring of a lion, at other times it would bear a nearer reſemblance to the hoarſer voice of other quadrupeds, particularly of the bull and the ox. I have often heard them groan as if they were in the greateſt agonies." *Travels*, p. 450—455. 4to.

Ver. 30. *My ſkin*, &c.] As his diſeaſe made ſo large a part of his deplorable condition, he mentions again the violence of it; in the change it had effected in his complexion, and the intolerable heat which had dried, as it were, the very marrow in his bones.

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[q] *Travels*, p. 431. 4to.

[r] See the engliſh tranſlation of Buſbequius, p. 58, 59. where there is an account of Jackalls.

[s] יענה *vociferation*, from ענה *exclamare, clamare fortiter*. Exod. xxxii. 18. *It is not the voice of them that ſhout* (ענות) *for maſtery.*

And ſighs, and plaintive ſounds, and funeral dole
Are now the muſic of my ſadden'd ſoul.

CHAP. XXXI.

Ver. 1. In ſolemn league I bound my roving eye;
" Beware the lovely maid, from beauty fly:"

2, 3. For

Ver. 31. *My harp*, &c.] Theſe ſeem proverbial expreſſions for a moſt melancholy change of condition from happy to wretched. We cannot form an adequate idea of the force of the latter expreſſion, *the voice of them that weep*, without reading the accounts which travellers have given us of the exceſſive lamentations of the eaſterns in their funeral proceſſions. See Dr. Ruſſel's *Natural Hiſtory of Aleppo*, and Pitt's *Account of the Mahometans*.

my organ] *my pipe*. See the note on chap. xxi. 12.

CHAP. XXXI.

The apology contained in this chapter, and which turns chiefly on his behaviour in private life, is not the effuſion of vanity and ſelf-applauſe. It is, in regard to his antagoniſts, neceſſary ſelf-defence and ſolid refutation. Yet, I think, from its connection with the foregoing account of his ſufferings, and from verſes 35, 36, 37, his favourite deſign evidently is to ſhew, that God *had multiplied his wounds without cauſe*[1]. In this view he is chargeable with juſtifying himſelf more than God; that is, making his own cauſe to be more juſt than that of Providence. However, if we except this fault, the picture he has drawn is a maſterly piece of moral painting. Nothing can be more finiſhed and amiable than the character here repreſented. It is an exemplification of the moſt benevolent virtue, inſpired and ennobled by the moſt rational and exalted piety. In ſhort, this apology may be juſtly ſtyled a fine epitome of morality and religion.

There is a manifeſt diſlocation of the 35th, 36th, and 37th verſes; which are a bold deſire of an inditement from God, and an appeal to this account of his

[1] Chap. ix. 17.

2, 3. For O what ruin, from the Pow'r above,
Hangs o'er the lewd, and burſts on lawleſs love!

4. Could

his life as an anſwer to it. Thoſe verſes therefore ought to cloſe the whole. The 38th, 39th, and 40th verſes, which are an exculpation of himſelf from the charge of oppreſſion, come in very improperly after them; and ſhould rather be ſubjoined to ſome other articles of injuſtice. The order in which I have ventured to arrange the ſeveral heads of his defence, is what appeared to me moſt natural:

Firſt, Lewdneſs, falſhood, and adultery; ver. 1, 2, 3, 4, 5, 6, 9, 10, 11, 12.

Secondly, Injuſtice, in its ſeveral kinds; ver. 7, 8, 13, 14, 15, 21, 22, 23, 38, 39, 40.

Thirdly, Reſentment of injuries; ver. 29, 30.

Fourthly, Inhumanity; ver. 16—20, 31, 32.

Fifthly, Avarice; ver. 24, 25.

Sixthly, Idolatry; ver. 26, 27, 28.

Seventhly, Proteſtation of ſincerity in this defence; ver. 33, 34.

Laſtly, His offer to bring his cauſe with God to an iſſue on the footing of this apology; ver. 35, 36, 37.

It is hoped, that the above tranſpoſitions will be excuſed; ſince they do not prejudice the ſenſe, nor alter even a word of the inſpired writer.

Ver. 1. *Why then*, &c.] *that* [u] *I would not* [u] *gaze upon* [v] *a maid.* Compare Matt. v. 28.

Sir

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[u] ומה Caſtellio renders מה *nequaquam*; *pactionem feci cum meis oculis nequaquam aſpicere virgines.* This particle frequently ſignifies *non* in the Koran. It is alſo uſed in the ſenſe of né in Cant. viii. 4. *that ye ſtir not* (מה) *up, nor* (ומה) *awake my love*, &c. See likewiſe Pocock. in *Carm. Togr.* p. 107.

[v] אתבונן It means *to look wiſtfully upon*, in Pſal. xxxvii. 10. where it is engliſhed *to conſider diligently.* It ought to have been rendered in ſome ſuch way in ver. 20. of the foregoing chapter; *I ſtand up and thou looke ſt wiſtfully upon me*, without affording me any aſſiſtance.

4. Could ſhades conceal me? or, whene'er I ſtray'd,
One ſtep his all-obſerving ſight evade?

5. If e'er I walk'd with Falſhood, e'er my feet
Stole to the winding paths of baſe Deceit——

6. Let

Sir Richard Steel has juſtly remarked, that when a man is accuſed, it is allowable not only to ſay as much as will refute his adverſaries; but, if he can, he may aſſert things of himſelf praiſe-worthy: which ought not to be called vanity in him, but juſtice againſt his opponent; by proving it is not only falſe what is ſaid as to the fault laid to his charge, but alſo that he hath exerted the contrary virtue.

Ver. 2. *portion—inheritance*] Theſe are terms for divine puniſhments, chap. xx. 29. xxvii. 13.

Ver. 3. *the wicked—workers of iniquity*] Theſe general expreſſions are limited by the context to mean *debauchers of virgins.*

a ſtrange puniſhment [x]] The hebrew word comprehends all the tragical things intended by *deſtruction* in the former ſentence.

Ver. 5. *with vanity*] *falſhood* [y]. *Falſhood* and *deceit* being here placed immediately after the crime of corrupting virgins, import, I apprehend, the falſe promiſes and other deceiving arts practiſed by the ſeducers of women. Otherwiſe, they may be underſtood as oppoſed to that *probity* which he had maintained in *all* his ſocial intercourſe. It may be proper to obſerve, this and all the following articles of defence are delivered in the form of a ſolemn oath; *If I have done thus and thus, God do ſo and more to me.* The imprecatory clauſe of the oath is for the moſt part expreſſed throughout the apology: And where it is omitted, it is underſtood; as in this place and ſome few more.

if my foot hath haſted, &c.] *To haſte* to deceit can ſignify nothing leſs than promptitude and eagerneſs to deceive; which is the effect of inveterate *habit.*

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[x] נכר in many copies. It means in Arabic *grievous afflictions, miſery.* Vid. Schultens' *Commentary.*

[y] שוא It means *diſſimulation* and *falſe profeſſions* in Pſalm xii. 2. *They ſpeak vanity* (שוא) *every one with his neighbour:* with *flattering lips, and with a double heart do they ſpeak.* See alſo Pſal. cxliv. 8. xxvi. 4.

6. Let God, who knows me upright from my youth,
Weigh me in his impartial ſcale of truth.

9. If, fir'd by wedded charms, the fav'ring hour
I watch'd, in ambuſh at my neighbour's bow'r;

10. May

habit. But a vindication of himſelf from a *habit* of deceiving would be faint indeed. The tranſlation I apprehend ought to have been, *if my foot hath gone in ſilence*[a] *to deceit.* The expreſſion *to go in ſilence* characteriſes the ſtill and private manner of executing ſchemes of fraud and ſeduction.

Ver. 7. *If my ſtep*, &c.] The firſt ſentence expreſſeth the commiſſion of ſome unjuſt action: for *the way* denotes *the way of juſtice*[a]. The ſecond ſentence mentions the corrupt deſire and purpoſe excited by ſome viſible object. The laſt ſpecifies the tempting object, namely *a bribe*; *and if any thing*[b] *hath cleaved to my hands*, that is, as the Greek verſion explains it, *If I have touched gifts with my hands.* His adverſaries gave broad hints that he had been guilty of this crime, chap. xi. 14. xv. 34. xxii. 8.

Ver. 8. *let my offſpring*, &c.] He now had no offſpring. If this tranſlation therefore be right, the meaning of the imprecation muſt be; that he ſhould have deſerved the extirpation of his family, in caſe he had taken gifts to pervert the ways of judgement. But this latter member of the period will better tally with the former, if we turn the hebrew word according to its primary ſignification; *let my produce*[c] *be rooted up*; by floods or other cauſes of deſolation.

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[a] חחש *ſilenter ivit*, from חשה *ſilere.* Mercer well expreſſeth the meaning, *et furtivo ac ſilenti pede ad fraudem ivi.*

[a] Amos ii. 6, 7. Prov. xvii. 23. *A wicked man taketh a gift out of the boſom, to pervert the ways of judgement.*

[b] מאום *any thing.* It ſeems to be the ſame with מאומה in Deut. xiii. 17. *And there ſhall cleave nought* (מאומה לא *not any thing*) *of the curſed thing to thine hand.*

[c] צאצאי *my produce.* The Chaldee renders it *the ſhoots of my young plants*; Crinſoz, *qu'on arrache entierement tout ce que je planterai.* We engliſh it *that which cometh out of the earth*, in Iſaiah xlii. 5.

10. May the poor captive's lot my wife disgrace,
Mean tasks by day, by night a forc'd embrace:
11. For 'tis a crime, ye judges, which should share
The sharpest vengeance of the sword you bear:

12. For

Ver. 9. *If mine heart*, &c.] *If mine heart was allured*[d] *by* (*towards*[e]) *another man's wife*[f]. *A woman* here means *a married woman*. It stands opposed to *a maid*, in ver. 1. and is englished *wife* in ver. 10. *my wife*; in the hebrew, *my woman*.

Ver. 10. *Let my wife grind*, &c.] I meet with no evidence that the term *grind* is used in scripture in an obscene sense. The ancients ground their corn with hand-mills. This was the work of female servants[g]; and captives were employed in all servile works[h]. Some understand the whole verse of *voluntary prostitution*. An idea so shocking could scarce enter into his heart. I rather think, he refers to the *compulsive* measures that were used towards women captives[h].

Ver. 11. *an iniquity* to be punished by *the judges*] This version appears truly to express the sense of the original. The hebrew word for *judges*[i] clearly means an authoritative judge in Exod. xxi. 22.[k] and the phrase *an iniquity of the judges*[k] must surely signify an iniquity fit to be punished by legal judges[l].

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[d] נפתה *inescatur*. Schultens.

[e] על It denotes the motion of the heart towards the alluring object, in Cant. vii. 11. *his desire is towards* (על) *me*.

[f] אשה, LXX. ει εξηκολουθησεν η καρδια μου γυναικι ανδρος ετερου, *If my heart went after the wife of another man*.

[g] Exod. xi. 5. See also the Odyssey xx. 105, &c.

[h] See Iliad. i. 29—31.

[i] פלילים Also the verb in I Sam. ii. 25. signifies to execute the office of a judge by legal authority: *If one man sin against another the judge* (אלהים) *shall judge him* (ופללו)

[k] עון פלילים *an iniquity of the judges*.

[l] So chap. xix. 29. עונות חרב *iniquities of the sword*, that is, *worthy of the punishment of the sword*.

12. For 'tis a flame, whoſe furious wrath would ſhoot
Through all my ſubſtance and devour the root.

7. If, when I ſaw ſome glitt'ring prize diſplay'd,
My eyes deſir'd it, and my heart obey'd;
And, turning from the path where Juſtice ſtands,
The tempting bribe defil'd my venal hands;
8. Periſh my crops! or let my harveſts feed
The waſteful riots of an alien breed.

13. If I deſpis'd my ſlave, controlling right
By will imperious and a maſter's might;
14. How ſhall I face the righteous Judge of all,
Or how defend me at his dreaded call?
15. Was not our Maker one? and one our frame?
Was not the womb his mould? and mine the ſame?

21. If

Ver. 12. *A fire*, &c.] The pſalmiſt repreſents ruinating calamities by the ſame ſimile. Pſal. lxxxiii. 14.

Ver. 14. *when God riſeth up*] to judgement. The phraſeology ſeems to be taken from human judicatures. A judge, I ſuppoſe, ſtood up when he paſſed ſentence. The ſcripture frequently expreſſeth God's judicial interpoſitions in this manner. See Pſal. iii. 8. vii. 6. ix. 20. xii. 7.

Ver. 15. *Did not he that made*, &c.] I have met with this humane ſentiment ſomewhere in Seneca, but cannot now recollect the paſſage. The equality of all men by nature, is a ſtrong argument againſt tyrannical abuſe of thoſe diſtinctions, which divine Providence has eſtabliſhed in the world for the good of ſociety.

one] one God and father of all, who is no reſpecter of perſons.

Ver. 18. *For from my youth*, &c.] His natural temper was humane, and grew to a habit in early life. The tranſlation of this difficult verſe ſhould be,

21. If at an orphan's head I ſhook my hand,
Secure the hall of judgement to command;
22. That arm be ſhatter'd, let my ſhoulder's ball
Disjointed from its guilty mortiſe fall:
23. I fear'd deſtruction: could my pow'r contend
With pow'r almighty the wrong'd orphan's friend?

38. Its

I apprehend, *For compaſſion* [m] *grew up with me, I brought it* [n] *from my mother's womb.*

Ver. 21. *my help in the gate*] He means his authority and influence in the court of judicature, in which he preſided. See chap. xxix. ver. 7, &c.

Ver. 22. *Then let mine arm*, &c.] *Then let my ſhoulder fall from the ſhoulder-blade, and my arm be broken from the elbow* [o]. There is a ſtriking grandeur in this imprecation on the arm that was lifted up to threaten [p] an orphan in a court of juſtice.

Ver. 26—28. *If when I beheld the ſun*, &c.] *Sabiiſm*, or the worſhip of the heavenly bodies, was doubtleſs the moſt ancient ſpecies of idolatry. The Arabs went early into it. They adored the ſun, the moon, the planets, and the fixed ſtars. The principles on which this falſe religion was founded, were, that man muſt not approach the ſupreme Being without a mediator—That the angels are our mediators, who preſent our worſhip to God and convey his bleſſings to us—And that thoſe intelligences, the angels, inhabit the fixed ſtars

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[m] כאב The Syriac renders it *dolores*; the Vulgate, *miſeratio*; Caſtellio, *miſericordia*. They all read כְּאֵב which in the Syriac teſtament (Rom. ix. 2.) denotes *ſorrow* for another's miſery. The verb alſo in Hebrews x. 34. ſignifies *to compaſſionate: Ye had compaſſion of me*, כאב לכון Greek συνεπαθησατε.

[n] אנחנה V. *egreſſa eſt:* Caſtellio, *eam* (miſericordiam) *eduxi*. The pronoun affix נה is feminine; becauſe the antecedent כאב, like ſeveral other noun ſubſtantives with a maſculine termination, was probably of the feminine or elſe of the common gender. Vid. Guarin's *Grammat. Hebr.* vol. i. p. 51.

[o] קנה LXX. τῳ αγκωνος.

[p] See Iſaiah x. 32.

38. Its rightful owner if my land bemoan,
Held in hard bondage if its furrows groan;

39. If

ſtars and planets, the ſun, and the moon; which are to them what our bodies are to our ſpirits, and are the medium of their communication with us [q].

Ver. 26. *the moon walking*, &c.] He ſeems to mention the moon with a ſort of diſtinction and preheminence; perhaps, becauſe the Arabs computed their year by the periodical revolutions of that planet, and regulated their religious feſtivals by her motion.

Ver. 27. *hath been ſecretly enticed*, &c.] *hath been enticed in ſecret.* This circumſtance deſerves attention. It leads to a right explanation of the following verſe. He ſpeaks, you find, of an inclination of the heart, which no man knoweth; and of a ſubſequent action done in privacy, which no man was witneſs of. I am obliged to the judicious Mr. Peters [r] for the ſubſtance of this remark.

or my mouth, &c.] *and my mouth hath kiſſed my hand.* Kiſſing the idol was an act of religious homage [s]. At this day the Mahometans, in their worſhip at Mecca, kiſs the black ſtone which is faſtened in the corner of the *Beat-Allah*; as often as they paſs by it in their rapid walks round that ſacred building. If they cannot come near enough to kiſs it, they touch it with their hand and kiſs that [t]. This ſeems a remain of the ancient idolatry, though not practiſed as ſuch by them.

The heavenly bodies being at too remote a diſtance for a ſalute of the mouth, their worſhippers ſubſtituted kiſſing their own hand in the place of that ceremony.

Ver. 28. *This alſo*, &c.] *Even this* [u]; even this inclination of the heart and kiſſing the hand, on looking at the ſun and moon, were an heinous crime.

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[q] Pocock. *Specim. Hiſt. Arab.* p. 5, 138 to 145.

[r] See his excellent *Diſſertation on the book of Job.*

[s] I Kings xix. 18.

[t] Pitt's *Account of the Mahometans.* Sale's *Preliminary Diſcourſe.* Reland *de Religione Moham.*

[u] גם הוא *even this.* See the like emphatical ſenſe of גם in Gen. xx. 5. Prov. xxiii. 15.

39. If the defrauded peaſant curs'd my field,
Or blood of innocence my title ſeal'd;

40. May

an iniquity to be puniſhed by *the judge*] I apprehend the tranſlation ſhould be; *Even this were iniquity to be puniſhed* by *my judge* [w]; or, which comes to the ſame meaning, *even this were iniquity, O my judge.* By *his judge* he muſt ſurely mean God: For who elſe can take cognizance of the motions of the heart, or of hidden actions? ver. 27. It appears therefore clearly to me, that he is not ſpeaking of *idolatry* as a crime puniſhable by *human magiſtrates*; but as worthy of puniſhment by God.

for I ſhould have denied, &c.] Polytheiſm is a direct denial of the unity of God: And idolatry is, in every ſpecies of it, a renunciation of his ſole title to the religious homage of his reaſonable creatures.

Ver. 29, 30. If I *rejoiced*, &c.] Not to rejoice in the ruin of an implacable enemy, nor even to allow ourſelves to give him reproachful language, or ſo much as to wiſh him ill, is virtue in no inconſiderable degree. But to wiſh well to him, and to do him good offices, is a pitch of virtue known only to the moſt benevolent of all religions; and recommended only by the greateſt of all teachers and the moſt perfect of all examples.

Ver. 31. *If the men of my tabernacle*, &c.] He appeals to his own domeſtics for his bounty towards them and liberality to all others. Ikenius, quoted by Schultens, hath given the cleareſt tranſlation of this verſe: *If the men of my tabernacle do not ſay, who can produce* [x] *a perſon not ſatisfied from his fleſh* [y]*?*
that

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[w] פלילי *my judge.* We had פלילים *the judges* ver. 11. the ſingular number of which is not פלילי For the plural of that, according to grammatical analogy, would be פליליים פליל is its ſingular number. Wherefore פלילי is that ſingular noun with the pronoun affix of the firſt perſon, *my judge.* Vid. Guarin's *Grammat. Hebr.* vol. i. p. 64.

[x] מי יתן *quis dabit*, i. e. *exhibebit*, as in chap. xiv. 4. Schultens.

[y] מבשרו *from*, or *of*, *his fleſh*, that is, the fleſh of his camels and ſheep which he ſlew for entertainment of ſtrangers, as well as for the ſuſtenance of his own family. Schultens compares the expreſſion with that ſimilar one in I Sam. xxv. 11. *Shall I then take my bread, and my water, and my fleſh* (טבחתי *my ſlaughter*) *that I have killed for my ſhearers*, &c.

40. May brambles, for a harveſt, choke the ſoil,
And weeds unwholſome mock the ploughman's toil!

29. If when misfortune ſmote my deadly foe,
I ſmil'd in ſecret, and enjoy'd his woe;
30. I, who forbad my tongue the ſpiteful word,
And ev'n a revengeful wiſh abhorr'd——

16. Did I repulſe the lowly-bending poor?
Or went the widow weeping from my door?
17. Have I e'er feaſted with a churliſh pride
Alone, without an orphan at my ſide?
18. Humane affection from the womb I drew,
And with my growth the tender paſſion grew:
19. Whene'er a naked wretch before me paſs'd,
His ſtarv'd limbs ſhivering in the wintry blaſt;
20. Has the warm life, new bounding in his veins,
Not bleſs'd the woolly riches of my plains?

31. If my own houſe atteſt not; "When he din'd,
"Who, unrepleniſh'd from his table, pin'd?"——
32. My gate flew open at the pilgrim's voice,
Beneath my roof I bade his heart rejoice.

24. If

that is from his proviſions. The Chaldee interpreter underſtood it in the ſame manner, "who cutteth of his fleſh unſatisfied?"

Ver. 32. *The ſtranger*, &c.] His family, he ſays, were witneſſes of his hoſpitality. This virtue was, and ſtill is, the national character of the Arabs. They

24. If I e'er whiſper'd to the precious duſt,
Be thou my idol, thou my ſovereign truſt;
25. Or glory'd in the pow'r vaſt wealth beſtows,
My pulſe high beating as my treaſure roſe——

26. If on the riſing ſun, or ſilver moon
Majeſtic walking to her ſtarry noon,
27. I look'd; and, in the folly of my ſoul,
My palm the kiſs of ſilent homage ſtole;
28. This, O my Judge, were treaſon; this denies
Thy ſole dominion in the earth and ſkies.

33. If my defence, like Adam's, is but art,
While, unconfeſt, guilt rankles in my heart;

34. With

value themſelves upon it as their higheſt glory. One of their poets expreſſeth himſelf very warmly on this ſubject: "How often, when eccho gave me notice of a ſtranger's approach, have I ſtirred my fire that it might give a clear blaze. I flew to him as to a prey, through fear that my neighbours ſhould get poſſeſſion of him before me."

The learned Schultens, who has favoured us with this quotation from the *Arabian Anthologia*, remarks, that the *eccho*, here mentioned, refers to the practice of a ſtranger who travels in Arabia by night. He imitates the barking of a dog, and thus ſets all the curs in the neighbourhood a barking. Whereupon the people ruſh out from all parts, ſtriving who ſhall get the ſtranger for his gueſt.

Ver. 33. *like Adam*] The Chaldee Paraphraſt very juſtly underſtands him here, to appeal to *God* for the honeſty of the defence he had been making. "If I have covered my tranſgreſſion *before him* like Adam." Adam, when called to by God to give account of what he had done, endeavoured to palliate his crime. But how did Job come to the knowledge of that tranſaction? Adam might

34. With vengeance let th' aſſembled clans purſue
My name; and, exil'd from the public view,
In lonely ſilence may I veil my head,
O'erwhelm'd with terror and with ſhame o'erſpread!

35. Who now an umpire in my cauſe will find?
Behold my plea, with my own ſignet ſign'd:

Let

relate it to Methuſelah, into whoſe times he lived. From Methuſelah the tradition might paſs to Noah, then to Shem; from Shem to Abraham, and ſo to the ſeveral branches of the Abrahamic family; from which the three friends of Job deſcended, and probably Job himſelf.

Ver. 34. *Did I fear*, &c.] This paſſage ſeems to intimate, that it was cuſtomary among the Arabs to aſſemble all the families in a tribe for trying a delinquent of high rank. Job imprecates on himſelf ſuch a ſolemn condemnation, in caſe he had concealed, in this apology, any crime whereof he had been guilty. The original will admit of the imprecatory form adopted by Schultens and Mr. Heath: *Verily let me fear the great multitude, and let the contempt of families terrify me: let me keep ſilence*, and *not go out of the door*. The puniſhment which he imprecates, is, execration by his whole tribe, a life of obſcurity, and perpetual impriſonment in his own dwelling.

Ver. 35—37. *Oh that one would hear me*, &c.] His diſcontent with the ways of Providence, and his juſtification of himſelf, riſe here to the higheſt pitch that the poet deſigned; and that the character of piety would allow. To uſe the words of the great Michaelis[x], "He challenges God to come into judgement with him, and to give his reaſons for treating him with ſuch ſeverity. If God would condeſcend to this, nothing could be more deſirable or more honourable for Job. For it would be evident from God's very accuſation, that he was guilty of no fault but what is common to human frailty. Bolder words

than

[x] In his *Notes on Dr. Lowth's Prelections*, p. 216. 8vo.

Let God vouchſafe his anſwer; or indite,
And the juſt roll of my offences write:

36. Th'

than theſe Job had not uttered in the whole diſpute. Theſe provoked Elihu to renew the debate: and theſe are the expreſſions, for which the Almighty chiefly reprimanded him [a]; taking little or no notice of the reſt."

Ver. 35. *Oh that one would hear me* [b]*!*] He wiſhes for a third perſon authoriſed to try the cauſe between God and himſelf. Compare chap. ix. 32, 33. and ſee the note.

behold my deſire is] *Behold my ſignature*, or *my ſeal* [c]. This is a figurative way of expreſſing his readineſs and engagement to take his trial. The figure is evidently borrowed from the forms of law; and alludes to ſome inſtrument ſigned by the accuſed party, whereby he gave ſecurity for his appearance on the day of trial.

that *the Almighty would anſwer me*] *Let the Almighty accuſe* [d] *me.* This is the ſame challenge as that in chap. xiii. 22. *Then call thou, and I will anſwer.* See the note.

and that mine adverſary, &c.] *and let my adverſary* [e] *write a bill of accuſation* [f]. By his *adverſary* he muſt mean his *accuſer*, that is, the Almighty; mentioned as ſuch in the foregoing ſentence. An adverſary in law is the plaintiff.

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[a] Chap. xl. 2, 8.

[b] שמע, *a hearer*. It is plainly the ſame in ſenſe here as מוכיח chap. ix. 33.

[c] תוי Michaelis tranſlates it *ſigillum meum*; Caſtellus, *deſignatio mea*, ſc. ad cauſam meam defendendam. In Ezek. ix. 4, it denotes *a ſignature* made by a ſeal: *and he called to the man . . . which had the writer's inkhorn by his ſide . . . ſet a mark* (תו) *upon the foreheads of the men that ſigh*, &c. Compare Rev. vii. 3. Olearius informs us, in his Travels, that the king of Perſia ſeals his reſcripts with ink inſtead of wax; and is therefore always attended by his ſecretary with a ſeal and inkhorn.

[d] יענני It is uſed in the ſenſe of *accuſing*, or *teſtifying againſt*, in chap. xv. 6. and Deut. xix. 16.

[e] איש ריבי

[f] ספר *a book* or *roll*; rendered by LXX. συγγραφη; by Grotius, *ſcripta accuſatio*; by Michaelis, *adcuſatio*.

36. Th' accuſing bill, upon my ſhoulder born,
Or as a crown about my temples worn,
37. I'll ſhow; and, dauntleſs in the noble ſtrife,
To the great Plaintiff I'll diſplay my life.

CHAP.

Ver. 36. *Surely I would take it*, &c.] The original is much ſtronger, *If I do not take it*, &c. This is an oath. God do ſo and more to me, if I do not take *the bill of accuſation* upon my ſhoulder, as a badge of honour. He means that it would afford him matter of triumph: For he was ſure it would contain no criminal charge.

and bind it, &c.] The ſentiment riſeth in dignity. He ſays now, the *roll of accuſation* would be as magnificent an ornament to him as a crown.

Ver. 37. *I would declare*, &c.] The actions of his whole life, or this very defence, ſhall be, he ſays, his anſwer to the inditement.

as a prince[g]] This noble expreſſion denotes the courage and magnanimity, with which he would meet his great antagoniſt.

However daring and culpable this whole paſſage may be juſtly thought; yet it muſt be owned to have an aſtoniſhing grandeur, when it is conſidered as the language of conſcious integrity and ſupereminent virtue.

Ver. 38—40. *If my land*, &c.] A ſmall degree of attention will, I imagine, convince any one, that the ſpeech ended with the foregoing verſe. Theſe verſes therefore are out of their original ſituation. They would enter properly among the articles of *injuſtice*. Mr. Heath has placed them next after ver. 25. They might better, perhaps, be introduced next after ver. 23.

Ver. 38. *If my land cry*, &c.] His land could not reproach him with having gotten it by unlawful means, nor with defrauding of their wages thoſe who tilled it for him; much leſs with having taken away any man's life by falſe accuſation, or otherwiſe, in order to confiſcate his eſtate. Compare James v. 4. Habak. ii. 11. I Kings xxi.

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[g] נגיד Its verb in Arabic ſignifies *ſuperavit, vicit; animoſus, ſtrenuus, magnanimus fuit.* Golii *Lex. Arab.*

CHAP.
XXXII.

Ver. 1. Job ended ended his defence—They ceas'd reply—
He ſtood abſolv'd in his own partial eye.

2, 3. A

Ver. 40. thiſtles] *thorns* [h]. It doubtleſs means ſome plant that has ſtrong and ſharp prickles. Chap. xli. 2. *canſt thou . . . bore his jaw through with a thorn* [h]. Heb. xl. 26.

cockle [i]] This is well known, being a common and hurtful weed in our corn. But what particular ſort of weed, or ſhrub, is intended by the hebrew word, cannot eaſily be determined.

In general, however, he imprecates barrenneſs upon his land. We meet with an imprecation of the ſame kind in *Œdipus Tyrannus* ver. 278. "Let not the ground bring forth any harveſt to them."

CHAP. XXXII.

We left Job, in the cloſe of the foregoing chapter, in high ſpirits, triumphing in the goodneſs of his cauſe againſt providence itſelf. We are now entering on the ſecond part of the poem; which prepares the way for changing his too high opinion of his own rectitude into ſelf-abaſement, and his complaint of the ways of God into penitence and ſubmiſſion. For the management of this part, the poet introduceth a new perſonage; of whoſe extraction, and motives

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[h] חוח LXX. render it κνίδη *nettles*; Symmachus, ακανθα a kind of *prickly ſhrub*; Chaldee, סלוי *thorns*; Vulgate and Caſtellio, *tribulus land-caltrops*; ſo called from its reſemblance of a military inſtrument, which has three ſpikes contrived in ſuch manner that whatever way it falls on the ground it has one ſpike uppermoſt. It is thrown in paſſes to annoy the feet of the enemy's horſes. See Gerarde and Johnſon's *Herbal*, and Dr. Scott's edition of Bailey's *Dictionary*.

[i] באשה It is ſome noxious and ſtinking weed. For באש in Hebrew ſignifies *a fœtid ſmell* Joel ii. 20. and בישא in Chaldee is *miſchief*. The verb alſo ſignifies *to ſlink* Exod. vii. 21. and its fifth conjugation in Syriac *to do harm*. LXX. render באשה βατος *the black-berry buſh*; Caſtellio, *ebulus dwarf-elder*; Symmachus, ατελεσφορητα *plants which bring no fruit unto perfection*; Chaldee, חזמי *noxious herbs*. See Buxtorf's *Lex. Talm.* under חזם

2, 3. A youth attentive ſate, Elihu nam'd,
Againſt them all with holy zeal inflam'd:
'Gainſt him, who full of ſelf-exalting praiſe,
Above his Maker's juſtify'd his ways;
Them, who, inglorious, left this high diſpute;
Fierce to accuſe, but feeble to confute.

4. Silent

motives for renewing the debate, he gives a brief account in the firſt five verſes.

Ver. 1. *becauſe he was righteous*[k], &c.] This tranſlation aſſigns the reaſon of the ſilence of the three friends to Job's laſt diſcourſe. They looked upon him as too ſelf-conceited and obſtinate for conviction. But Mr. Heath gives a different turn to the ſentiment; *wherefore Job was juſtified in his own eyes.* This tranſlation repreſents him as confirmed, by their ſilence, in his conceit of the goodneſs of his cauſe againſt God.

Ver. 2. *Then was kindled the wrath*, &c.] Theſe expreſſions do not mean, that he was in a paſſion. They are the ſtrong oriental manner of denoting high diſapprobation. At moſt, they ſignify no more than a becoming warmth.

the Buzite[l]] The Buzites were a Syrian or elſe an Arab family. Their ſettlement was probably in the neighbourhood of Dedan, Jer. xxv. 23. And Dedan was a city of Idumæa, Jer. xlix. 8.[m] Idumæa was that part of Arabia Petræa where Job lived[n].

becauſe

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[k] צדיק *innocens*, as Caſtellio tranſlates it. It ſignifies in Prov. xviii. 17. one who has the better cauſe, or right on his ſide; *He that is firſt in his own cauſe is juſt* (צדיק) *but his neighbour cometh, and ſearcheth him.*

[l] The LXX. ſeem to have read in their copy בעוץ, inſtead of הבוזי: for their verſion is, της Αυσιτιδος χωρας *of the land of Uz.*

[m] See Bp Lowth's *Prælect.* p. 417. n.

[n] See *note* on chap. i. 1.

4. Silent he ſate, while Job his cauſe diſplay'd;
This honour to reſpected age he paid:

5. At

becauſe he juſtified himſelf, &c.] *becauſe he made himſelf more juſt than God*[o]; that is, he had defended his own innocence in ſuch manner, as to repreſent God to have done him wrong. Eliphaz thought the very complaint, chap. iii, implied as much. See chap. iv. 17. With greater reaſon did Elihu put the ſame conſtruction on the far more querulous language that Job uttered after that, and on many daring expreſſions which he dropped, eſpecially his preſumptuous challenge chap. xxxi. 35—37. Here then we have one of Elihu's motives for entering into this diſpute, namely, zeal for the honour of divine providence. The other motive is ſpecified in the ſubſequent verſe: It was the wrong meaſures which the triumvirate had taken; who, to juſtify God, had condemned Job for a wicked man. They had ſo done without evidence: neither were they now able to offer any thing, in reply to the defence which he had made.

Ver. 4. *had waited till Job had ſpoken*] This is obſcure. We may offer two other tranſlations; either of which is clearer, and connects better with the following member: *And Elihu waited to give an anſwer to Job*[p], &c. He pauſed a while, before he would anſwer Job; to ſee whether any of the three friends would anſwer him.

Or thus, *Now Elihu had waited for Job during the diſpute*[q]; that is, he had refrained

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[o] על צדקו נפשו מאלהים For the ſenſe of the verb צדק ſee the ſignification of the noun צדיק in the marginal note on the word *righteous* in the foregoing verſe. Caſtellio's verſion is clear, *qui ſuam cauſam juſtiorem eſſe contenderet quam Dei.*

[p] This is the Septuagint verſion ειλιως δι υπομειναι δυναι αποκριση Ιωβ (Alex. τω Ιωβ) In the Hebrew, חכה את איוב בדברים The Septuagint verſion goes contrary to all the other ancient verſions in making בדברים (*rendered* δυναι αποκρισιν) the object of the verb חכה; and governed of it by the intervention of the prepoſition ב Whereas when this verb is tranſitive, it conſtantly governs its object by ל, except Hoſea vi. 9. where it has no prepoſition after it; *as troops of robbers wait for a man*, כחכי איש. In ſhort, the Septuagint tranſlate as if the Hebrew had been, חכה בדברים את איוב *he waited for diſputations with Job.*

[q] בדברים *in ſermonibus.* The verb דבר ſignifies to *plead*, or *diſpute*, chap. xiii. 3. *ſurely I would ſpeak to (diſpute with) the Almighty, and I deſire to reaſon with God.* דברים *the diſputations*, as in chap. xxxi. ult. *the words (the pleadings* or *diſputations) of Job are ended.* It is uſed again in the ſame ſenſe ver. 11. of this xxxii. chap.

5. At length, none anſw'ring ſuch a vain defence,
Ardent he roſe, and gave his modeſt ſenſe.

6. Fathers, my youth, thus long, through baſhful fear,
Refrain'd to reaſon in your aged ear:

7. Reply,

refrained from attacking him, ſo long as the debate was kept up between him and his antagoniſts.

becauſe they were elder than he] This reſpect for his ſeniors, and ſuperiors, which the author himſelf aſſigns as the reaſon of Elihu's ſilence, is an honourable teſtimony to his *modeſty*.

Ver. 6. *And Elihu . . . anſwered and ſaid*] Profeſſor Michaelis is very ſevere upon Elihu and his ſpeech, as Codurcus had been before him. He charges this young man with high conceit of himſelf, and cenſures his diſcourſe as little or nothing to the purpoſe of the queſtion in debate. But the ſacred writer bears witneſs to his *modeſty*, in the foregoing verſe: and Job's patient attention to his long ſpeech, without offering a word of reply, is a ſtrong preſumption of the *pertinence* of it. Its good ſenſe will perhaps further appear in the courſe of theſe notes. I will, now, only add that Elihu's plan for humbling Job is purſued and compleated by the Almighty.

I am young, &c.] For a youth to ſpeak in ſuch an aſſembly, on ſo delicate and difficult a ſubject, and after that his ſuperiors in age, and men renowned for their wiſdom, had given up the diſpute; was an aſtoniſhing phenomenon in Arabia[r]. Elihu was conſcious of this vaſt weight of prejudice againſt him. Like a ſkilful orator he endeavours to remove that obſtacle, and to ſecure the favour and attention of his hearers, before he enters on the queſtion in debate. To this end, he repreſents to the three elders his baſhful timidity, his reverence of age, and expectation of inſtruction from them. He next alleges, that ſound judgement is the gift of heaven; that this quality is not a neceſſary effect of years; and that, with all the wiſdom for which they were famed, they had failed in

[r] See ver. 15. and compare chap. xxix. 8.

7. Reply, I thought, beſeem'd the head of ſnow,
And wiſdom's voice from ancient lips ſhould flow.
8. But wiſdom is a gift, the breath divine
Moves on the ſoul and calls the light to ſhine:
9. The fam'd for wiſdom are not always wiſe,
Nor in grey locks the pow'r of judgement lies.
10, 11. Hear, then, my ſenſe: I waited; while you ſought
For anſwers, and exhauſted all your thought:

12. Yea

in this diſpute. He therefore begs their indulgence of him to deliver his ſentiments—He had patiently attended to them—They had not convicted Job—Neither was their argument, that *his afflictions were ſufficient evidence of his guilt*, a proper means of conviction. This appears to me the ſum of his addreſs to the three antagoniſts, from ver. 6. to the end of ver. 14.

Ver. 8. *But there is a ſpirit in man*[s], &c.] He had taken notice in the foregoing verſe, of the wiſdom to be expected in *a natural way* from age and experience. Here he ſeems to oppoſe to that a ſuperior ſagacity derived from divine aſſiſtance. The ancients aſcribed all extraordinary endowments to ſuch an influence. This ſentiment occurs frequently in Homer.

Ver. 9. *Great men*, &c.] This is an indirect and modeſt intimation, that they had miſtaken Job's caſe and treated it in an improper way. He therefore intreats them, in the next verſe, to hear his ſentiments of it.

Ver. 10. *I ſaid, hearken*, &c.] He had not ſaid ſo before. The tranſlation ſhould be in the preſent time, *I ſay*[t]: I now therefore beg to be heard.

hearken

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[s] Caſtellio's tranſlation is, *verum afflatu aguntur homines*; *but men are acted by a divine influence*, &c.

[t] אמרתי This indeed is the preterite. But the hebrew preterites were aoriſts in the original ſtate of the language, as hath been obſerved, from Michaelis, more than once in the courſe of theſe notes. Our bible tranſlation renders them frequently in the preſent time, See chap. xxviii. 4. *He ſetteth—breaketh*, &c.

12. Yea ſtill I wait, attentive—but I find
Nor Job confuted, nor reply deſign'd:
13. Say not; " 'Tis wiſdom, that we leave to God
" To humble this ſtiff ſinner with his rod—"
14. His words, unaim'd at me, ſhall meet reply
Unlike to yours; a diff'ring path I'll try.
15. Amaz'd

hearken] *hearken ye*[u]. He ſtill addreſſeth the three elders, as appears from the following verſe.

Ver. 12. *or that anſwered his words*] Not one of you hath anſwered his laſt words; his bold apology, wherein he offers to defend his cauſe againſt God himſelf.

Ver. 13. *Leſt ye ſhould ſay*, &c.] *ſay not*[v], &c. Do not excuſe your ceaſing to reply; by alleging, that the wiſeſt courſe to be taken with Job is to leave him to be ſifted and humbled by God, as being too obſtinate to be reclaimed by man. *we have found out wiſdom; 'tis God muſt confute him*[x], *not man.* So Mr. Heath tranſlates the hebrew.

Ver. 14. *Now he hath not directed*, &c.] His aim in this obſervation is to ſhew, that he enters not into the diſpute with any perſonal animoſity againſt Job, or with any other prejudice whatſoever.

neither

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[u] שמעה *hearken thou.* But all the ancient verſions, except the Chaldee (ſays Mr. Heath) read שמעו *hearken ye.* The MS. Oxford Bodley Archiv. A. 97. reads in this manner.

[v] פן תאמרו *ſay not.* The particle פן here ſignifies *né*; it is diſſuaſive. The ſame ſenſe it has Iſaiah xxxvi. 18. Jer. li. 46. Mr. *Heath.*

[x] ידפנו *Let* (God) *puſh him down.* Caſtellio has hit the ſenſe, *eum a Deo perſequendum he muſt be purſued by God.* We engliſh the participle, *driven to and fro.* chap. xiii. 25.

It ſignifies in Arabic *to card* cotton, by ſhaking it with a proper inſtrument. Hence I imagine Schultens took his *excutio, Deus excutiet eum God will ſhake him thoroughly.* Vid. Caſtell. *Lex. Hep.* Horace uſeth the ſame metaphor; *te ipſum coręute*, &c. *examine yourſelf, whether you have not faults either natural or acquired.* Sat. i. 3. ver. 34.

15. Amaz'd, confus'd, they ſit; bereav'd of tongue—

16. Patient of this delay, I've waited long—

Dumb

neither will I anſwer him with your ſpeeches] Their ſpeeches were levelled againſt his whole moral character; aiming to prove him a *wicked* man, from the ſimilarity of his ſufferings to thoſe of notoriouſly wicked men. Elihu takes another courſe. He limits his cenſure to Job's anſwers in this diſpute. He fixes upon ſome of the moſt obnoxious paſſages; ſuch as ſeemed to betray too high conceit of his own virtue, want of reſpect to God, and diſhonourable ſentiments of Providence. He takes occaſion from thoſe paſſages to vindicate the divine goodneſs, equity, and juſtice. Towards the cloſe, he gives a magnificent repreſentation of the power and wiſdom of the Deity in his works [y]. The whole diſcourſe is admirably fitted to ſilence Job's murmurs, to humble his vanity, and to produce in him reverent ſubmiſſion under the rod of the Almighty.

Ver. 15, 16. *They were amazed*, &c.] To ſuppoſe, with ſome, that the author here ſpeaks in his own perſon, would be to make a very inelegant and unuſual hiſtorical parentheſis in the middle of a dramatic ſpeech. Yet on no better foundation ſtands the notion, that Elihu was the writer of this poem. It is much more natural to tranſlate theſe verſes in the preſent time, as Caſtellio and Schultens have done.

Ver. 15. *They are amazed* [z]; *ſtill they anſwer not:*
Words are removed [a] *from them.*

Ver. 16. *And I wait; but they ſpeak not:*
But they are at a ſtand; ſtill they anſwer not.

Here Elihu turns to the *audience*; deſiring them to obſerve the confuſion of the three ſeniors, who, though he had waited and was ſtill waiting for their reply

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[y] Chap. xxxvi. 24. to the end of chap. xxxvii.

[z] חתו *they are in conſternation.* This and the reſt of the verbs in theſe verſes are in the preter tenſe; which is here uſed for the preſent. See *the marginal note* on ver. 10.

[a] העתיקו *are removed.* The original is, *they have removed words from them.* The impersonal active is very frequently uſed for the paſſive. This is the word which we engliſh *to remove*, chap. ix. 5.

Dumb they remain—not one eſſays to ſpeak—

17. My meaner voice muſt, muſt the ſilence break:
18. My ſoul, ſo deeply and ſo long attent,
Is crowded full, and labours for a vent:
19. My thoughts ferment like wine; reſtraint is vain—
Pierce, pierce the veſſel, or 'twill burſt in twain:

20—22. My

reply to Job, had nothing to offer. That there were others preſent at the meeting of the three friends at Job's houſe, is certain: For Elihu was preſent. It ſeems not improbable, that this was an aſſembly, like thoſe which the literati among the Arabs uſed to hold, for conferences on points of philoſophy, poetry, &c. Harir, the Cicero of the Arabians, intituled his work, from that cuſtom, *the aſſemblies.*

Ver. 17. I ſaid, *I will anſwer*, &c.] The words *I ſaid* are not in the hebrew: They are very improperly inſerted. Elihu is going on in his addreſs to the audience; whoſe benevolence he endeavours to obtain, by pleading the fulneſs of his thoughts and the irreſiſtable impulſe he was under to give them vent.

Ver. 18. *The ſpirit within me*, &c.] I do not ſee that theſe expreſſions import a claim to *inſpiration*, any more than thoſe of Zophar, chap. xx. 3. The *ſpirit within me cauſeth me to anſwer.* The words imply courage, ſtrong emotion, and powerful impulſe of the thoughts.

Ver. 19. *my belly*] The hebrew word is the ſame that is engliſhed *within me* in the foregoing verſe. It denotes the interior part of the man, *the mind.* Prov. xxii. 18. *For it is a pleaſant thing, if thou keep them* (the words of the wiſe, ver. 17.) *within thee*; in the hebrew, *in thy belly*, i. e. thy mind. The Arabian writers uſe this expreſſion for the mind: One of them, ſpeaking of the great ſtreſs which ſome laid on the ablutions preſcribed in the Koran, obſerves, that while they were ſo ſcrupulouſly nice about the exterior purity of the body, the inward part lies uncultivated and over-run with pride, ignorance, and hypocriſy[b].

as

[b] Pocock. *Specimen. Hiſt. Arab.* p. 303, בטן.

20—22. My lips ſhall eaſe me, ſhall effuſe abroad
This honeſt heart by no man's perſon aw'd:
Unſkill'd in courtly titles, plain and free
My phraſe, expect no ſoothing arts from me;
Leſt he, who gives my heaving lungs to breathe,
That inſtant hurl me to the ſhades beneath.

CHAP.

as wine, &c.] he means *new wine*[c] that is fermenting. This is a moſt lively image of a benevolent mind full of important thoughts, and impatient to communicate them for the benefit of others.

like new bottles] Their bottles being made of ſkins, either dreſſed or undreſſed, were not liable to burſt till they were grown *old*. Compare Joſ. ix. 13. with Matt. ix. 17. Grotius, in his note on Matt. ix. 17. inclines to underſtand *new bottles* here of bottles that have new wine in them.

Ver. 21. *Let me not*, &c.] He here aſſures the audience that he will deliver his ſentiments with that noble freedom and impartiality, which truth and the honour of providence demanded.

Ver. 22. *flattering titles*[d]] The Arabs make court to their ſuperiors by carefully avoiding to addreſs them by their proper names; inſtead of which, they ſalute them with ſome title, or epithet, expreſſive of reſpect[e].

my maker would ſoon, &c.] The crime which he apprehended would expoſe him to ſuch danger, could be no other than that reſpect to the perſons of men, which would make him timid and unfaithful in the cauſe of truth and God.

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[c] Symmachus, ωσπερ οινος νεος; ſo likewiſe Chaldee and Vulgate. LXX. tranſlate the whole ſentence ωσπερ ασκος γλευκους ζεων διδυμους *as a leathern bottle full of ſweet wine upon the fret, and cloſe tied.*

[d] כנה Vid. Pocock. *in Carm. Togr. not.* p. 3.

[e] *Id. ubi ſupra.*

CHAP. XXXIII.

Ver. 1. Attend, O Job; with no unheeding ſoul
Receive my reas'ning, patient of the whole:
2, 3. Unmix'd with paſſion, from a tongue ſincere,
No mean monition ſhall invite thy ear.
4. That forming ſpirit which all fleſh inſpires,
Breathes in my lungs and feeds the vital fires:
5. Me anſwer, if thou can; thy plea diſpoſe,
Stand firm, and with thy fellow mortal cloſe.
6. I to thy wiſh ariſe, for God I ſpeak;
Faſhion'd like thee, of elements as weak:

7. My

CHAP. XXXIII.

Ver. 1—7. Elihu proceeds with caution in this delicate affair. He now addreſſeth himſelf to Job, and ſolicits his candid attention by ſeveral engaging motives. Is this the manner of a vain preſumptuous ſpeaker?

Ver. 3. *My words*, &c.] According to this verſion, he promiſeth to deliver his ſentiments with *honeſty* and *perſpicuity*. But the latter clauſe may be turned, *and my lips ſhall utter knowledge purely*. *Good intention* and *ſound inſtruction* ſeem to be the qualities, which, he ſays, ſhall recommend his diſcourſe.

Ver. 4. *The ſpirit of God*, &c.] He repeats this ſentiment in ver. 6. *I alſo am formed out of the clay*. It intimates that Job might engage ſuch an adverſary on equal terms; having nothing to fear but the ſtrength of his arguments.

The *Spirit of God* is of the ſame import with *the breath of the Almighty!* juſt as *hath made me* is ſynonimous with *hath given me life*. Tradition had conveyed to theſe men the knowledge of man's formation. Compare Gen. ii. 7. Pſ. xxxiii. 6.

Ver. 6. *according to thy wiſh*] See chap. xvii. 3. and the note. He may alſo poſſibly refer to thoſe words in chap. xxxi. 35. *Let the Almighty teſtify againſt me:*

7. My arm no thunder wields, my face diſplays
No godhead terrors and o'erwhelming blaze.

8, 9. I've heard thee vaunt thy pureneſs, heard thee claim
Unſully'd virtue and a faultleſs name;
10, 11. Heard thee accuſe thy God, of hate complain,
And ſtudy'd quarrel, and his cruel chain.

12. Are

let mine adverſary write a bill of accuſation. Elihu ſays, *I am in God's ſtead, and riſe to ſpeak in behalf of God:* I will teſtify *againſt thee.*

Ver. 7. *Behold my terror*, &c.] You are in no danger of being confounded by the terror of my appearance, nor of being born down by the greatneſs of my authority. We cannot enter into the beauty of this delicate reprehenſion, unleſs we recollect thoſe daring expreſſions in chap. ix. 34, 35. xiii. 20—22.

Ver. 9—11. *I am clean*, &c.] Theſe verſes contain the object of Elihu's cenſure in the preſent chapter. The language of the ninth verſe ſavours too much of pride. The tenth and eleventh verſes are a complaint of harſh treatment, which reflects on the *goodneſs of God.*

Ver. 9. *I am clean*, &c.] Job had not uſed theſe very expreſſions, but he had uſed others equivalent to them. Chap. ix. 30. *Verily I have waſhed myſelf with ſnow water, and have made my hands clean in innocence.* and ver. 21. *I am perfect.* chap. x. 7. *Thou knoweſt that I am not wicked.* chap. xvi. 17. *Not for any injuſtice in mine hands: alſo my prayer is pure.* chap. xiii. 23. *How many* are *mine iniquities and ſins? make me to know my tranſgreſſion and my ſin.*

Ver. 10. *he findeth occaſions againſt me*] *He inventeth harſh things*[f] *againſt me.* Theſe words are plainly ſynonimous with thoſe in chap. xiii. 26. *For thou writeſt bitter things againſt me, and makeſt me to poſſeſs the iniquities of my youth.*

and

[f] תנואות *harſh things.* LXX. μεμψιν *accuſation*; Chaldee, *matters of complaint*; Vulg. *querelas.* In Arabic, the verb, according to Caſtell. ſignifies in one conjugation *crudam reliquit, nec coxit* carnem; in another conjugation *mutuas inimicitias* cum illo *exercuit.* See alſo *the Commentary* of Schultens.

12. Are theſe a juſt man's murmurs? Mortal, know,
God reigns above, our blindneſs creeps below:
13. Why doſt thou wrangle with a Pow'r, whoſe throne
Will juſtify its myſtic ways to none?

14. Once, yea again, when thoughtleſs man offends,
Th' Almighty Sire his warning meſſage ſends:

But,

and chap. xxx. 21. *Thou art become cruel to me*, &c. Elihu doubtleſs glances at theſe obnoxious paſſages.

Ver. 10. *He counteth me for his enemy*] Chap. xiii. 24.

Ver. 11. *He putteth my feet*, &c.] Chap. xiii, 27.

Ver. 12. *in this thou art not juſt*] not juſtified. this language is utterly indefenſible. it is no evidence of your piety. it is too querulous and irreverent to be uſed to ſo great a Being as God.

God is greater than man] This is one of thoſe modes of ſpeaking which imply much more than is expreſſed. There is a kind of ironical caſtigation in it. as if he had ſaid, You talk to God as to an equal: but methinks he is ſomewhat ſuperior to us.

Ver. 13. *Why doſt thou ſtrive*, &c.] Job's extravagant juſtification of himſelf and murmurs againſt providence (ver. 9, 10, 11.) are what Elihu juſtly calls *ſtriving againſt God*. The Almighty paſſeth the ſame cenſure upon them chap. xl. 2. To convince Job how wrong and culpable this behaviour is; Elihu argues, firſt, that it is irreverent, and fruitleſs: God, ſays he, will never ſtoop to defend his meaſures againſt murmurers, nor will communicate the reaſons of them to thoſe who cavil at his diſpenſations. *For he giveth not account of*[s] *any of his matters.*

Ver. 14—18. *For God ſpeaketh*, &c.] He alledges another argument againſt *ſtriving*

[s] לא יענה *he will not defend.* It is uſed for *anſwering to a charge.* Chap. xiii. 22.

But, if despis'd, his monitory lore
Sollicits the averted ear no more.

15. In midnight shade, when sleep on mortal eyes
Sinks heaviest down, he bids the vision rise:

16. The vision, with celestial impress sign'd,
Conveys high mandate to the waking mind;

17. To

striving with God. There is no just cause for it. God has sufficiently manifested his goodness and care of human kind, by the methods which he takes to shew them their duty, to recover them from their wanderings, and thereby to save them from destruction. One method is, to reveal his will to them in *a dream.* By mentioning this, and dwelling upon it, he seems tacitly to reprove Job, for not having paid regard to the dream of Eliphaz. Chap. iv. 12, &c. That old Gentleman could not fail of being pleased with this piece of respect shewn to him.

Ver. 14. *God speaketh once*, &c.] The *Latin Vulgate* has given, I apprehend, a more just translation. *God speaketh once, but he does not repeat*[h] *the same thing a second time.* If the revelation be disregarded, we are not to expect a favour of that kind any more.

Ver. 15. *in a dream*] See Gen. xv. 12. xx. 6. xxviii. 12. xxxi. 24. The heathens, somehow or other, came to the knowledge of God's revealing his will to men in this way. Agamemnon's dream, in the second book of the *Iliad*, is a proof of the high antiquity of the notion among them.

Ver. 16. *and sealeth*, &c.] He puts his signet to the instruction. These divine dreams were accompanied with sufficient evidence of their original, and of the authority of the instruction they conveyed.

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[h] לֹא ישורנה *he will not repeat it.* The author of the *Vulgate* read *jeshor* instead of *jeshur*, whom Mr. Heath follows. The root of *jeshor* is שרר, which in the Syriac language signifies *confirmavit* (vid. *Castell.*) *stabilivit.* God *will not confirm it*, by a second revelation. שריר in Chaldee is *firmum, ratum. Castell.* Castellio's version also agrees with the Vulgate, *siquidem semel loquutus Deus, iterare nescit.*

17. To heal man's follies, to abaſe his pride,
18. And turn the level'd ſhaft of death aſide.

19. Or elſe, his grace commiſſions fierce diſeaſe
The ſinner in his luſty bloom to ſeize.
Caſt on his bed he groans in griding pain,
While raging fever boils in every vein:

20. The

Ver. 17. his *purpoſe*] rather, his *doing*, or *work* as the margin of our bibles has it; viz. all actions and words which proceed from *pride* mentioned in the next clauſe, or from any other corrupt affection. Pride may comprehend inſolence towards God, and towards man. But I apprehend Elihu had his eye on the former; and that he glances at Job's too high opinion of his own rectitude and merit, which gave riſe to his complaints againſt God. Elihu thought, that ſome of his expreſſions favoured of this vanity; and that his affliction was ſent to correct that fault, and to teach him humility. See chap. xxxii. 2. xxxiv. 37.

Ver. 18. *the ſword*[i]] The ſword of *the deſtroyers* (ver. 22.) that is the deſtroying angels. See APPENDIX, *Numb.* IV.

the pit[k]] This is one of the names of the ſepulchral grot, denoting it to be a place of putrefaction. See Bp. Lowth's Prelections, p. 87. n. 8vo.

Ver. 19—30. *He is chaſtened alſo*[l], &c.] He paſſeth now to another method uſed by the goodneſs of God for healing moral diſorder in his human offspring; namely, the diſcipline of bodily affliction. This comes home to the circumſtances Job was in. The painting is ſtrong, and the whole deſcription highly graphical

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[i] שלח *the miſſive weapon*, Vulg. *gladius the ſword*. It ſignifies in Arabic *any weapon of war*. Pocock. Specim. Hiſt. Arab. p. 356.

[k] שחת *the pit*. The verb נשחת ſignifies *to be corrupted*, or *rotted*, in Jer. xiii. 7. where it is engliſhed *was marred*.

[l] ו, this copulative denoteth here tranſition to a new topic. It is well rendered by LXX. πάλιν *again*.

20. The languid ſtomach turns, with ſick'ning hate,
From the plain viand and the flav'rous cate.
21. His fleſh conſumes away, the bones within
Tranſparent ſtarting through his ſhrivel'd ſkin;
22. His ſoul now trembles on the verge of fate,
And death's dread angels for the ſignal wait.
23. If then ſome delegate of heav'n, renown'd
For ſacred ſkill (rare gift on human ground)

24. The

graphical and affecting. It does honour to the powers of Elihu, or rather of the Poet.

Ver. 19. *and the multitude of his bones*, &c.] The original is, *and*[m] *(when) the multitude of his bones* is *ſtrong*[n]. The hebrew word for *pain*, in the firſt ſentence, ſignifies *affliction*[o] in general. He is ſeized with ſome dangerous diſtemper, when he is in his full ſtrength.

Ver. 20. *His life—his ſoul*] Theſe terms denote the perſon himſelf. They are equivalent to the perſonal pronoun *He*. Both the Greeks and Romans uſed this manner of ſpeaking[p].

Ver. 22. *His ſoul—his life*] See the note on ver. 20.
the deſtroyers] See the note on ver. 18, and the APPENDIX, *Numb.* IV.

Ver. 23. *a meſſenger*[q]] One ſent by the providence of God, or by ſpecial commiſſion

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[m] ו here ſignifies the circumſtance of time, *when*; as in chap. i. 13. *And there was a day when* (ו) *his ſons*, &c.

[n] So the Chaldee.

[o] מכאוב LXX. turn it μαλαχια. It ſignifies *a violent bodily affliction* in Pſal. xxxviii. 18. Compare ver. 3, 4, 5.

[p] Ανδρων Θιος for ληϛαι *robbers*. *Omnem medicorum vitam* for *omnes medicos*; *Noſtra vita* for *ego*. Vid. Merric's *Annot. on Pſalms*, p. 182.

[q] מלאך *a meſſenger*. This is the proper and very frequent meaning of the word. It is alſo frequently uſed for *an angel*, becauſe angels are the meſſengers of God. But there is nothing

24. The ſick his duty ſhew; the fav'ring Pow'r
Salvation wills:
" Fly, Health, to yonder bow'r,
" Contrition hath appeas'd my wrath; go, ſave
" The penitent, and diſappoint the grave."

25. His

commiſſion from him, to aſſiſt the ſick man with his inſtructions and prayers. I cannot ſee any thing in the character and office of the perſon introduced here, but what will agree to any good man eminent for wiſdom and piety; and much more to a prophet.

an Interpreter] *an eloquent perſon*[r].

his uprightneſs[s]] his duty; what right reaſon and religion required from a man in his ſituation; repentance, ſubmiſſion, and prayer to God for pardon. The inſtruction is ſuppoſed to be effectual; as appears from the following verſes.

Ver. 24. *Then he is gracious*, &c.] God mercifully accepts his repentance, and ſaith *Deliver him*, &c. that is, he ſhall be delivered *from going down to the pit*.

a ranſom] or, *atonement*; as it is in the margin. Whatever is a means of averting puniſhment and conciliating the divine favour, is termed in ſcripture an *atonement*. The interceſſion of Moſes[t] and the act of Phineas[u] are ſo called; and here the ſick man's repentance[w].

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nothing in this paſſage, or in the context, which obliges us to ſuppoſe that Elihu meant *an angel*. It is alſo remarkable, what Mr. Heath informs us; that in the Manuſcript Oxon. Laud. A. 262. the word מלאך here is not acknowledged by the pointer; being not pointed, but dotted over (מלאך) he ſuppoſing it to be interpolated.

[r] מליץ *an eloquent perſon*, ſo it ſignifies in Chaldee. Vid. Caſtell. *Lex.*

[s] ישרו *his duty*, *ſuum officium* as Caſtellio turns it.

[t] Exod. xxxii. 30. [u] Numb. xxv. 13.

[w] Eccleſiaſticus xxxv. 3. *To depart from wickedneſs, is a thing pleaſing to the Lord; and to forſake unrighteouſneſs, is a propitiation.*

25. His fleſh, repleniſh'd with young juices, grows,
And with a ſecond prime his aſpect glows:
26. Now in th' aſſembly of the juſt he ſtands,
Before God's altar, with uplifted hands:
His pray'r aſcends, the Pow'r looks ſmiling down
On new-born virtue, and with bliſs will crown.
27. Sweet ſwells the carol'd hymn;
" With loudeſt praiſe
" I ſing thy mercy, and adore thy ways:
" On

Ver. 25. *His fleſh*, &c.] A beautiful deſcription of the ſick man's recovery. The word tranſlated *ſhall be freſher*[x], is an elegant metaphor from plants, which having being withered by a long drought, recover their vigour and verdure upon the falling of a ſhower of rain.

Ver. 26. *He ſhall pray*, &c.] He is here repreſented offering a ſacrifice to God, in the aſſembly for divine worſhip, accompanied with a prayer and a hymn. *The face*, or preſence, of God means the place where he is publicly worſhipped[y]. *To ſee the face of God with joy* is to offer up a thankſgiving hymn in the worſhipping aſſembly[z]: and God's acceptance of him, and bleſſing him for returning to his obedience, is expreſſed by *rendering unto man his righteouſneſs*.

Ver. 27, 28. *He looketh upon men*, &c.] *He ſhall ſing*[a] *before men*, and ſay, &c.
This

[x] רטפש *is freſher, revireſcens augeſcit*; ſo Cocceius happily renders it. For, according to Schultens, it is a compound of two Arabic verbs; *tarah* (by tranſpoſition *ratah*) *viguit recenti ſucco*; and *puſh, crevit*.

[y] Gen. iv. 14. Exod. xxiii. 15. in the hebrew. Pſal. xlii. 3. in the hebrew.

[z] Pſal. xlii. 4. *I had gone with the multitude, I went with them to the houſe of God, with the voice of joy and praiſe, with a multitude that kept holy-day.* See alſo Pſal. xcv. 1, 2. C. 2. *Come before his preſence with ſinging.*

[a] ישר *cantabit.* It bears this ſenſe in the conjugation *kal*, Pſal. vii. 1. lxxxvii. 7. I Sam. xviii. 6. Schultens.

" On me, a ſinner thy rebuke was laid;
" Light was the chaſt'ning, with the treſpaſs weigh'd:
28. " Snatch'd from the gaping pit, unworthy I
" Live, and again ſalute the cheering ſky."
29. In all theſe works, the Great Paternal Mind
Oft manifeſts his care of human kind;
30. And calls his offſpring, when their footſteps ſtray,
From ſhades of death to live beneath his ray.
31. This

This refers to the *joy* ver. 26. The words of his confeſſional and thankſgiving hymn, or rather the ſubſtance and burden of it, are; *I have ſinned*, &c.

and it profited me not] rather, *and have not received according to my deſert*[b]: for *he hath delivered my*[c] *ſoul from going into the pit, and my*[c] *life beholdeth the light.*

Ver. 28. *my ſoul—my life*] that is, me—I; *he hath delivered me—I behold the light.* See the note on ver. 20.

Ver. 29. *oftentimes*] in the margin, *twice, thrice*; a manner of ſpeaking which ſeems to import variety rather than frequency. The Greek verſion turns it, *three ways*[d]; namely, *dreams*, ver. 15. *bodily affliction*, ver. 19. and a divine *meſſenger*, ver. 23.

Ver. 30. *To bring back his ſoul*, &c.] He repeats from ver. 18. The merciful deſign of divine admonitions and corrections; in order to fix the perſuaſion of it in the mind of Job. Eliphaz and Zophar had hinted this, chap. v. 17, 18. xi. 11, 12. But Elihu expatiates on the ſubject. His aim likewiſe differs from theirs. The reclaiming of a *wicked man*, ſuch as they ſuppoſed Job to be, was

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[b] לא שוה לי Vulg. turns it, *ut eram dignus, non recepi*; Caſtellio, *illum non ſibi par retuliſſe.* שוה imports equality between two things that are compared together, as in Prov. xxvii. 15. Iſaiah xlvi. 5. *To whom will ye liken me, and make me equal?* So here, the ſinner confeſſeth that his chaſtiſement was not equal to his offence. In the Syriac Teſtament, Luke xii. 48. Acts xxviii. 18. it denotes deſert of puniſhment, *worthy of ſtripes, worthy of death.*

[c] חיתי, נפשי So it is in the text, and ſo LXX. and Syriac read. Our marginal tranſlation alſo adopts that reading.

[d] פעמים שלש *two times, thrice.* Gr. Schol. δὶς τρὶς τετρὰκις τρὶσκις. *Vid.* Druſium.

31. This ponder'd well; hear me, O Job, again,
32. Or anſwer make, if anſwer fit remain:
To juſt defence I pledge a candid ear,
Full loth to cenſure, but o'erjoy'd to clear.
33. Elſe give me audience; and the friendſhip prize,
Which ſhews thee where the path of wiſdom lies.

CHAP. XXXIV.

1. He paus'd; then ſpake again, with zeal ſevere:
2. Sages and men for knowledge fam'd, give ear;

3. A

was the point they had in view. Whereas Elihu ſpeaks of theſe divine rebukes, as applied to the cure of faults which are not inconſiſtent with general goodneſs.

Ver. 32. *I deſire to juſtify thee*] *I deſire that thou ſhouldſt be juſtified*[c]. It will be a pleaſure to me to find you innocent of arraigning the goodneſs of God.

Theſe expreſſions of Elihu diſcover a candour and ingenuity too ſeldom to be met with in religious diſputes.

Ver. 33. *I ſhall teach thee wiſdom*] This language may appear too aſſuming for a young man to uſe to his ſuperior. But it ſhould be conſidered, that he thought it inconſiſtent with his duty to reſpect any man's perſon in ſuch a cauſe as this. In the next place, the ſilence of Job was a tacit acknowledgement of the pertinence of what Elihu had already advanced: and thirdly, the words amount to nothing more, than an engagement to offer further what Job would ſtill approve as ſound ſenſe and ſalutary inſtruction.

CHAP. XXXIV.

In the foregoing chapter Elihu vindicates the *goodneſs* of God; in this chapter his *juſtice*.

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[c] צדקך LXX. δικαιωθηναι σε; Vulg. *Volo te apparere juſtum*; Caſtellio, *nam equidem te inſontem eſſe cupio.*

3. A ſkilful ear its teſt to words applies,
As the ſound palate diff'ring ſapors tries:
4. Let calm debate our wary ſentence guide,
And truth's own voice this weighty cauſe decide.

5, 6. "My innocence, unheard (thus Job complains)
"Heav'n dooms to ſuffer a delinquent's pains;
"Unmeriting I mourn a mortal wound."

7. Where can this ſcoffer's parallel be found?
So laviſhing of tongue, ſo bold to think,
His pride a dropſy, cavilling his drink:

8. He

Ver. 1—4. *Hear my words, O ye wiſe men*, &c.] Job remaining ſilent, Elihu renews his addreſs to the three ſeniors; and appeals to their judgement. By this reſpectful method of intereſting them in the debate, he effectually engages their favourable attention.

Ver. 5. *I am righteous, and God hath taken away*, &c.] See chap. ix. 15, 20, 21. xvi. 17. xxvii. 2. and the notes. His expreſſions imported in their obvious meaning an impeachment of *the juſtice* of God.

Ver. 6. *Should I lie againſt my right?*] *Contrary to my right, I am caſt*[f] in my cauſe. He had complained, that God treated him as a wicked man, knowing him at the ſame time not to be ſo. Chap. x. 2, 3, 7, 15.

my wound is *incurable*, &c.] See chap. vi. 4, 26. ix. 17.

Ver. 7, 8. What man, &c.] Elihu's expreſſions may ſeem too ſevere in this place.

[f] אכזב *cauſâ cado, damnor*, as Schultens interprets it. Caſtellio takes it in the ſame ſenſe, *Dicit Jobus . . . ſibi in ſuo jure injuriam fieri.* It has the ſignification of *overthrowing* in chap. xxiv. 25. *who will make me a liar?* who can overthrow what I have alledged?

8. He walks with atheiſts, he adopts their ſtrain;
9. "Vain is all virtue, all religion vain."

10. Ye ſages, hear me: Let us far remove
Injuſtice from the ſcepter'd Pow'r above:

11. Whoſe

place. But they are only a ſtrong way of ſaying, that Job's complaints were too much akin to thoſe of atheiſtical men, who revile providence and ridicule religion.

Marmoreo tumulo Licinus jacet, at Cato nullo,
Pompeius parvo. Quis putet eſſe Deos.

Licinus lies in a tomb of marble, Cato has none, Pompey a little one. Who can ſuppoſe that there are Gods? Licinus was a famous Roman barber whom Auguſtus made a ſenator for his hatred to Pompey [g].

Ver. 9. *For he hath ſaid, it profiteth*, &c.] Job, ſo far from uſing ſuch infidel language, had entered his proteſt againſt it chap. xxi. 14, 15, 16. Notwithſtanding which, his complaint of hard meaſure from God, and of the fruſtration of all the hopes he had formed of a reward to his virtue, would ſcarce admit of any other conſtruction. See chap. xix. 10. xxix. 18. xxx. 21, 26.

that he ſhould delight himſelf [h], &c.] Or, *that he ſhould ſet his affection* [i] *upon God.* It is not the ſame word in the original with that in chap. xxii. 26. *thou ſhalt have delight* [k] *in the Almighty.* But the meaning ſeems to be alike. It ſignifies to eſteem the favour of God our ſupreme felicity, and to take pleaſure in doing what will be pleaſing to him.

Ver. 10—30. *Therefore hearken*, &c.] He enters on his defence of the divine *juſtice*, and continues it to the end of ver. 30.

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[g] Dacier's notes on Horace's *Art of Poetry*, ver. 301.

[h] רצה, ברצתו עם אלהים occurs but once more conſtructed with עם, namely in Pſal. L. 18. *then thou conſentedſt with him.* The interlineary verſion there is, *delectabaris eo, thou waſt delighted with him.*

[i] So our bible renders רצה in I Chron. xxix. 3. *I have ſet my affection to* (ב) *the houſe of my God.*

[k] תתענג

11. Whoſe retributions, with exacteſt plan,
Anſwer to virtue and to vice in man.
12. God injures none: his independent might
Diſdains to bend th' eternal rule of right.
13. Or is he viceroy of this puny ball?
Who, then, the founder of the world's vaſt All?
14. Were God a tyrant, would he not reſume
His quick'ning ſpirit? terrible the doom!
15. Which

Ver. 10. *far be it from God*, &c.] In our conception of an infinitely perfect being, we are to remove injuſtice and tyranny to an infinite diſtance from him. This poſition is the ſame with Bildad's chap. viii. 3. But Elihu ſupports it by ſeveral new arguments.

Ver. 11. *For the work of a man ſhall he*, &c.] This is a neceſſary conſequence from the foregoing propoſition.

Ver. 12. *will not do wickedly*] *will not do wrongfully*[l]. He will not injure any.

ARGUMENT I.

Ver. 13. *who hath given him a charge*[m], &c.] Elihu's firſt argument, to prove that God cannot be unjuſt, is taken from his *independence*. Were God a ſubordinate governor, he might be tempted to commit injuries to gratify the avarice or reſentments of his ſuperior.

or who hath diſpoſed, &c.] *Or who hath made*[n] *the whole world?* If the God whom we worſhip be a delegated governor, who is the God above him, the maker of the univerſe?

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[l] ירשיע Exod. ii. 13. *He ſaid to him that did the wrong* לרשע

[m] פקד Iſaiah x. 28. *to Michmaſh he hath committed* (יפקיד) *his carriages*. Job xxxvi. 23. *Who hath enjoined him his way?* מי פקד עליו דרכו What ſuperior hath preſcribed to him Rules for his adminiſtration. See alſo II Chron. xii. 10.

[n] שם *condidit*, Caſtellio. See Exod. iv. 11.

15. Which in a moment would unpeople earth,
And into duſt reſolve all fleſhly birth.
16. This reas'ning ponder, and its ſequel weigh:
17. Unjuſt and cruel is almighty ſway?

18. Cruel

ARGUMENT II.

Ver. 14, 15. *If he ſet his heart upon man*, &c.] *If he ſet his heart againſt*[o] *man*, &c. He argues now from the divine *benevolence*. Tyrants are malignant, revengeful, and cruel. If God were ſo, this earth, inſtead of being full of the goodneſs of the Lord, would become a dreadful ſcene of deſolation: inſtead of preſerving, he would extinguiſh the ſinful race of man. The author of the *Wiſdom of Solomon*[p] reaſons in much the ſame manner on God's tender mercies over all his works: *For thou loveſt all the things that are, and abhorreſt nothing which thou haſt made: for never wouldſt thou have made any thing, if thou hadſt hated it. And how could any thing have endured, if it had not been thy will? or been preſerved, if not called by thee? But thou ſpareſt all; for they are thine, O Lord, thou lover of ſouls.*

Ver. 16. *If now* thou haſt *underſtanding*.] This methinks is a rough kind of addreſs. Mr. Heath's verſion ſoftens it, *ſeeing then it is ſo, reflect*[q];

ARGUMENT III.

Ver. 17, 18. *Shall even he that hateth right govern?*] Is the governor of the world a hater of juſtice? This is a third argument to prove that God cannot commit wrong. The reaſoning is ſimilar to that of Abraham, *ſhall not the judge of all the earth do right?*

and wilt thou condemn him, &c.] He infers from the foregoing argument the culpableneſs of impeaching the juſtice of a Being who is ſupereminently great and juſt. Compare chap. xl. 8.

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[o] אל *againſt*. Exod xiv. 5. *The heart of Pharaoh . . . was turned againſt the people.* Job i. 8. *Haſt thou ſet thy heart againſt my ſervant Job.*

[p] Chap xi. 24, 25, 26.

[q] בינה (for הבינה) The imperative in *hiphil* with a paragogic ה and an aphæreſis of the characteriſtic letter. (Vid. Guarin's Hebrew Grammar, vol. i. p. 238.) Pſal. v. 2. *conſider* (בינה) *my meditation.*

18. Cruel, unjuſt—in ſuch audacious ſtyle,
What rudeneſs would an earthly prince revile?
19. Yet him revile, who, higheſt of the high,
Sees prince and peaſant with impartial eye,
20. Maker of both! His equal judgements ſweep
An impious city, in the midnight ſleep:

Then

Ver. 18. Is it fit *to ſay to a king*, &c.] He illuſtrates the inſufferable inſolence of taxing God with injuſtice. Such an affront even to an earthly ſovereign is not to be endured;

ARGUMENT IV.

Ver. 19. How much leſs to him *that accepteth not*, &c.] He paſſeth to a fourth argument, *the impartiality of God in his puniſhments*. If this verſe needed a comment, there cannot be a better than the following one of the *Wiſdom of Solomon*[1]: *For he who is Lord over all ſhall fear no man's perſon, neither ſhall he ſtand in awe of any man's greatneſs: for he hath made the ſmall and great, and careth for all alike. But a ſore trial ſhall come upon the mighty.*

Ver. 20. *In a moment*, &c.] This verſe is exceedingly obſcure. For the clearing of it we may obſerve,

(1) The connexion ſhews, that it is a confirmation by *example*, of God's *impartiality* in his puniſhments.

(2) The puniſhment deſcribed is capital and inſtantaneous. *In a moment they die.*

(3) To increaſe the terror, it is inflicted in the night. *the people ſhall be troubled at midnight.*

(4) It cauſeth a general conſternation and uproar. *the people ſhall be troubled.*

(5) Perſons of the higheſt rank periſh by it, as well as the meaneſt. *the mighty are taken away.*

Laſtly,

[1] Chap. vi. 7.

Then uproar reigns; the mighty and the mean
That inſtant periſh, by a hand unſeen.
21. For human ways lie open to his view,
Each winding path his critic eyes purſue:
22. Nor

Laſtly, The ſtroke is given by an inviſible and ſupernatural agent. *without hand.*

It muſt be owned, that all theſe circumſtances may poſſibly ſuit the deſtruction of Sennacherib's army by an angel of the Lord in the night[s]. But the times of Job and his friends, who lived long before that cataſtrophe, forbid the application. May not the overthrow of ſome capital city, in the night, by an earthquake, fully anſwer the deſcription? An earthquake is repreſented chap. ix. 5, 6. as an effect and token of the wrath of God; and therefore the Power which is the firſt agent in producing it, is inviſible and divine. The ſlaughter of all the firſt-born of the Egyptians may perhaps be thought by ſome to be the calamity alluded to. But if the age of Job was poſterior to that event, or coincident with it, one might expect a clearer alluſion to that and other ſubſequent miracles, in a poem of this caſt. But I can find no ſuch alluſions.

ſhall be troubled[t]] This does not expreſs the full force of the author's word; which is a metaphor borrowed from the commotions of an earthquake[u], or from the tumultuous agitation of the ſea in a ſtorm[w].

without hand] by an inviſible and ſupernatural power. Lament. iv. 6. Dan. ii. 34.

ARGUMENT V.

Ver. 21—23. *For his eyes*, &c.] His fifth argument is taken from the divine *omniſcience*. God perfectly knows the perſons of men, all their moſt ſecret actions, and all the motives of them. He cannot therefore, through *ignorance*, puniſh the innocent, nor the guilty beyond their true demerit.

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[s] II Kings xix. 35.

[t] יגעשו [u] Pſal xviii. 8.

[w] Jerem. v. 22.

22. Nor dark diſguiſe, nor ev'n the central ſhade,
Can hide the guilty, or his reach evade:
23. Nor will he puniſh ſave the foul miſdeed,
Nor will his arm in puniſhing exceed.
24. He, without proceſs, hurls a tyrant down,
And to a foreign line tranſlates his crown:
25. Awaken'd by their crimes his anger burns,
A night of evil he againſt them turns;
26. With

Ver. 23. *that he ſhould enter into judgement*, &c.] that man ſhould have any juſt complaint to bring againſt his maker.

Ver. 24—30. *He ſhall break in pieces*, &c.] That God will not *accept the perſons of men in judgement*, Elihu further proves from the examples of divine vengeance on tyrannical princes and other powerful oppreſſors. Not that he means to inſinuate, that Job came under that character and was ſuffering for offences of that kind: For then he would have violated his engagement chap. xxxii. 14. *neither will I anſwer him with your ſpeeches.* His only view is to eſtabliſh the *impartial juſtice* of God, and thereby to convince Job of his preſumption in arraigning it.

Ver. 24. *He ſhall break in pieces*, &c.] *He breaketh in pieces*[x], &c. *and ſetteth others*[x], &c. Elihu refers to ſome noted inſtances of ſuch cataſtrophes; which ſhewed, in his opinion, that it is the way of God to puniſh tyrants by dethroning and deſtroying them.

Ver. 24. *without number*] The marginal verſion, *without ſearching*, is better. He in whoſe ſight all things are naked and open, ſtandeth not in need of a long and formal examination to convict the guilty[y]. The judgements of God are as rapid as they are unerringly juſt.

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[x] יכּה, יעמד. Our Tranſlators might as well have rendered theſe futures in the preſent time, as they have יכיר in the next verſe, *he knoweth.*

[y] Grotius.

26. With infamy thoſe proud delinquents fall,
Exampled vengeance, in the gaze of all:
27, 28. For blind and impious they miſrul'd; the groan
Of ſuff'ring innocence aſſail'd his throne:
He heard it, ever to affliction's cry
His ear is open and his vengeance nigh.

29. When

Ver. 25. *Therefore*, &c.] *For* [z] *he knoweth their deeds, and therefore* [a] *he turneth the night* [b] upon them; *ſo that they are deſtroyed* [c]. He brings upon them a fatal reverſe of condition, a calamity which ends in their utter ruin. The *night* and *darkneſs* are in this and other writers uſual metaphors for times of great affliction. See chap. xxxvi. 20. where it means *the night of death.*

Ver. 26. *He ſtriketh them*, &c.] Their puniſhment is open and exemplary. It is the triumph of providence over tyrants. The expreſſions of the ſacred writer allude to the public execution of malefactors. What is engliſhed *in the open ſight of others*, is, in the original, *in the place of ſpectators.* And what is rendered *he ſtriketh them* is literally *he clappeth his hands at them* [d] as in chap. xxvii. 23. and in the laſt verſe of the preſent chapter. It is a geſture of exultation and deriſion. Compare Lament. ii. 15. Ezek. xxv. 6.

Ver. 27, 28. *Becauſe they turned back*, &c.] The crimes which drew deſtruction upon them were impiety and oppreſſion. They paid no regard to the laws of God ver. 27. nor to the rights of men ver. 28. The manner of expreſſing their impiety ver. 27. ſeems to charge them with *idolatry*. Compare Pſalm xliv. 17, 18, 20.

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[z] לכן, Vulg. *enim*. Noldius, *quiâ*.

[a] ו, Vulg. *et idcirco*. Noldius, *ideò*.

[b] הפך לילה *he turneth the night*. Mr. Heath renders it, *he turneth the night full upon them*. The Vulgate has, *inducet noctem*.

[c] *For the Lord knoweth all them that ſin againſt him, and therefore delivereth he them unto death and deſtruction.* II Eſdras xv. 26.

[d] ספקם, the ſame with ישפק עלימו chap. xxvii. 23.

29. When on a man or people he beſtows
His peace, what pow'r can trouble their repoſe?
And when he dooms to ruin and the grave
A people or a man, what pow'r can ſave?

30. Thus

Ver. 29, 30. *When he giveth*, &c.] Theſe two verſes are the epiphonema; or a concluding of his diſcourſe, thus far, on the *juſtice* of God with a weighty aphoriſm. The aphoriſm is, that the deciſions of his juſtice, in abſolving or condemning nations or individuals, will take effect in ſpite of all oppoſition: And that in his puniſhments as well as in his benedictions he hath ever in view the welfare of human kind.

Ver. 29. *giveth quietneſs—can make trouble*] *When he acquitteth* [e], *who ſhall condemn* [f]? Mr. Heath. But the connexion ſhews, that *to condemn* ſignifies here *to oppreſs*; and therefore, *to acquit* muſt here mean *to deliver from oppreſſion*, that is, *to give quietneſs*, or reſt. Pſalm xciv. 13. *That thou mayeſt give him reſt from the days of adverſity.*

when he hideth his *face, who can behold him?*] Our Tranſlators ſeem to have miſſed the ſenſe. They have inſerted *his*, thereby determining *the face* to mean the face of God. I apprehend the rendering ſhould be,

When he hideth the face [g], *who can behold it* [h].

To

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[e] ישקט Syriac, *be forgiveth*; Arabic, *he letteth go.*

[f] ירשיע LXX. καταδικασιται *ſhall condemn*; in which meaning all the other ancient verſions interpret the word.

[g] יסתר פנים *he covereth the face.*

[h] ישורנו *ſhall behold it.* פנים *the face*, is one of thoſe nouns which are plural in their termination but ſingular in their ſenſe. Such nouns ſometimes regulate the agreement of the verb, adjective, or affix, to them by their plural termination; and ſometimes by their ſenſe. אלהים *God* is plural in its termination: but as it means one being, the verb, &c. joined to it is for the moſt part ſingular. Vid. Guarin's Heb. Grammar, vol. i. p. 54. I may add that it is a common idiom in the Arabic language, for the pronoun affix to differ from its antecedent noun in number and gender.

30. Thus he exerts his juſtice and his care,
Dethrones vile kings, and burſts the people's ſnare.

31. 'Tis fitting, ſurely, unto God to ſay;
" O ſpare the humble, for, behold, I pray:

32. " My

To *hide*, or *cover*, *the face* of a perſon ſignifies to treat him as a condemned malefactor [i]. It correſponds to *ſhall condemn* in the foregoing member.

To behold it, that is, to uncover the face that is hidden, ſignifies to reverſe the ſentence of condemnation; to ſave the condemned party. This anſwers to *giving quietneſs*, or delivering from oppreſſion and deſtruction.

I take the meaning to be, that when God appoints a nation, or ſingle man, to calamity and death, no power in heaven or earth can ſave them.

Ver. 30. *That the hypocrite*, &c.] *That the profligate* [k] *reign not*. *Hypocrite* is a very abſurd denomination of an openly profane and tyrannical prince, which is the character Elihu is ſpeaking of ver. 24—28.

leſt the people be enſnared] The original is, *that there be no ſnares* [l] *of the people*; that is, that the people may be delivered from the calamities which they ſuffer under the government of a tyrant. By deſtroying ſuch wicked rulers, God manifeſts his abhorrence of injuſtice and his care of human ſociety.

The connexion of this verſe with the foregoing ſtands thus: God's dethroning tyrants is the effect of his *covering the face* of ſuch; that is, adjudging them to deſtruction: And his deliverance of an oppreſſed people is the effect of his *acquittal* of them. It is *giving quietneſs* to them.

Ver. 31—33. *Surely it is meet*, &c.] He infers, from his doctrine of God's *goodneſs* and *juſtice*, the duty of a perſon in Job's ſituation. The petition and confeſſion which he recommends to him are remarkable. That which *I ſee not, teach thou me*; if *I have done iniquity*, &c. This would be very improper language for

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[i] Chap. ix. 24. and the note. See alſo Eſther vii. 8.

[k] חנף See the note on chap. viii. 13.

[l] מוקשי *ſnares*, a metaphor for *deſtructive miſchiefs*, chap. xviii. 8, 9, 10.

32. " My blindneſs heal, my latent ſin explore,
" In ought offending I'll offend no more."

33. His

for a man who knows himſelf to be guilty of heinous crimes; but highly fit for a perſon, who, though in the main good, has reaſon to ſuſpect ſomewhat amiſs in his temper and conduct for which God is diſpleaſed with him. The pious Pſalmiſt prays in ſimilar language, *Cleanſe thou me from ſecret* faults. Again, *Search me, O God, and know my heart: try me, and know my thoughts. And ſee if* there be any *wicked way in me: and lead me in the way everlaſting.* Pſ. xix. 12. cxxxix. 23, 24.

It appears plainly, that Elihu did not ſuppoſe Job to be *a wicked man*, and to be ſuffering for his oppreſſions, bribery, inhumanity and impiety; which the three friends had accuſed him of.

Ver. 31. *I have born* chaſtiſement, *I will not offend* [m], &c.] *I lift up* my hands, *let me not be deſtroyed* [n]. Mr. Heath.

I prefer

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[m] נשאתי *I lift up.* This is the word which is uſed for lifting up the hands in prayer Lament. ii. 19. The words *my hands*, which Mr. Heath ſupplies, have at leaſt as good a claim as the word *chaſtiſement* which our Tranſlators have inſerted. The authority of Iſaiah xxxvii. 4. will warrant alſo the inſertion of *my prayer* inſtead of *my hands*; *lift up thy prayer for the remnant.* And here, *I lift up* my prayer.

[n] אחבל The Maſorites have pointed it in the conjugation *kal*, and thereby have made it a word of two ſyllables, and embarraſſed both the meaſure and the ſenſe. Mr. Heath reads it in the future of *niphal.* It then becomes a word of three ſyllables, *ehabel*, and ſignifies *to be deſtroyed*; Prov. xiii. 13. as it does alſo in *pyhal*, Iſaiah x. 27. and in *pihel to deſtroy*, Iſaiah xxxii. 7. By making it a word of three ſyllables, *ehabel* in fut. of *niphal*, or *ehubbal* fut. of *pyhal*, this ver. 31. in conjunction with ver. 32. forms a ſtanza of four lines; the firſt line anſwering in its cadence or metre to the third, and the ſecond to the fourth; according to Bp. Hare's idea of the hebrew metre.

		Feet.	
Ver. 31.	cí el | él he | ámar - - - -	3	trochaic.
	naſá | ti ló | ehá | bel - - - -	3 ½	iambic.
Ver. 32.	bíl ya | dé eh | zéh at | táh ho | réni - - - -	5	trochaic.
	im yá | vel pá | altí | lo ó | ſip - - -	4 ½	iambic.

Bp. Hare remarks, (in the preface to his edition of the Pſalms, p. 48.) That the Maſorites in pointing the verbs are frequently miſtaken, by making a verb to be in one conjugation when the metre requires it to be in another.

33. His rod chaſtiſes ſome offence of thine;
Scorn or ſubmiſſion be thy choice, not mine;
Reveal thy thought.

34. Ye men of prudence, ſpeak;
35. Are not Job's anſwers libertine and weak?

36. Again

I prefer Mr. Heath's verſion, becauſe it avoids the tautology *I will not offend any more* ver. 31. *I will do no more* iniquity ver. 32. and becauſe I cannot find that the word which our bible renders *to offend*, has any where that acceptation.

Ver. 33. Should it be *according to*, &c.] The hebrew leads us to the following tranſlation,

He hath requited that which is from thee, but thou haſt deſpiſed it.
But thou muſt chuſe, and not I.
Wherefore ſpeak what thou knoweſt.

The meaning ſeems to be, "God has chaſtened thee for ſome fault of thine. I have recommended to thee ſubmiſſion, and mentioned a form of confeſſion. But thou muſt chuſe for thyſelf whether to ſubmit or not, and not I for thee. Speak therefore what thy conſcience dictates."

hath requited, &c.] Elihu ſuppoſed that affliction is always *correction*. So far he was under the ſame miſtake with the three friends. But though he believed the ſufferings of Job to be a divine chaſtiſement of ſomething wrong in him, he did not join with thoſe cenſors in concluding from his ſufferings that he was a *wicked* man.

that which is *from thee*] ſomewhat found in thee which has offended God.

thou haſt deſpiſed it] It is the ſame word by which Eliphaz expreſſeth *contumacy* under divine corrections. chap. v. 17.

Ver. 34, 35. *Let men of underſtanding*, &c.] He appeals to the ſenſible and judicious hearers, whether he had not clearly proved Job's expreſſions to be

36. Again (I counſel) let us try their ſenſe;
37. Try to the utmoſt: for his firſt offence
Is grown rebellion; petulant to God
This babbler triumphs, and inſults his rod.

CHAP. XXXV.

1, 2. And wilt thou join preſumptuous iſſue here;
"The wrong is God's, my juſter cauſe is clear?"
3. Yet

raſh and fooliſh. He withal begs they would go along with him in a thorough examination of Job's ſpeeches, *becauſe of his anſwers for* °, or after the manner of, *wicked men.* His complaints were too much in the ſpirit and ſtyle of infidels, and gave too much countenance to the cavils of ſuch againſt the ways of God.

Ver. 37. *For he addeth*, &c.] Job's diſcontent with the meaſures of Providence towards him broke out in his very firſt ſpeech, grew more loud and vehement in the courſe of the diſpute, and arrived to its height in his preſumptuous challenge of God chap. xxxi. 35—37. This progreſs and increaſe are what Elihu marks by the expreſſion, *he addeth rebellion to his ſin.* The phraſeology denotes continual augmentation; like that in Pſalm lxix. 27. *add iniquity to their iniquity.* Compare Pſalm lxxxiv. 7.

He clappeth his hands, &c.] He exults not only over his three opponents, but alſo over God himſelf, particularly in chap. xxxi. 35—37.

CHAP. XXXV.

In this chapter Elihu correcteth Job for talking ſo highly of his own virtue and importance [p]; and for complaining of God's neglect to puniſh the wrongs and

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° באנשי LXX. render ב ωσπερ *as, like.* They ſeem to have read כ inſtead of ב. But Mr. Heath remarks that ב denotes ſimilitude in Iſaiah xliv. 4. *as among the graſs.* xlviii. 10. *not as ſilver.*

[p] Ver. 2—8.

3. Yet ſpeaks thy murmur leſs? "what boaſted hire,
"Better than ſin's, can virtue's toils acquire?"
4, 5. Thee and thy ſect I anſwer: Inſect, riſe;
Look from thy duſt, ſurvey yon lofty ſkies:
6. Trembles

and violence which are committed in the world[q], He is ſtill vindicating the *juſtice* of God.

Ver. 2, 3. *thou ſaidſt my righteouſneſs*, &c.] He had brought this charge againſt Job before, chap. xxxiv. 9. But there he cenſured the complaint as an arraignment of *the juſtice of God.* Here he takes it in another point of view, namely, as laying God under obligation. The charge is, that Job had in effect ſaid, "I have been more juſt to God than he hath been to me. I have diſcharged my duty to him, but have not met with a proper return from him: My innocence hath been of no advantage to me." Elihu replies, firſt, that ſo great a Being cannot poſſibly be hurt by the ſins, or benefited by the ſervice of men: And ſecondly, that our vice and virtue can harm or profit our fellow mortals only. ver. 5—8.

Ver. 2. *thinkeſt thou this to be right*] *thinkeſt thou this to be a cauſe*[r], or matter of diſpute; a queſtion fit to be tried; "Whether thy righteouſneſs is more than God's?"

my righteouſneſs is more than God's] He had not ſaid theſe very words. But this was the amount of his vehement complaints againſt God and juſtification of himſelf. See particularly chap. xiii. 18, 22, 23, &c.

Ver. 3. *what advantage*, &c.] See the note chap. xxxiv. 9.

what profit, &c.] *what am I profited by not having ſinned*[s]? See chap. ix. 30, 31. x. 15.

Ver. 4. *thy companions*] Thoſe who entertain the ſame unworthy ſentiments of God and his providence. Chap. xxxiv. 8.

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[q] Ver. 9—13.

[r] משפט *a cauſe*, or matter of litigation, chap. xiii. 18. xxiii. 4.

[s] מחטאתי *á peccato meo.* The ſenſe ſeems to require us to read it as an infinitive with the prefix מ, *á non peccando*, or *quod non peccavi.* Caſtellio turns the whole verſe with elegance and freedom, *Negans tibi prodeſſe aut conducere innocentiam.*

6. Trembles his empire, if thy ſins increaſe?
7. Or to thy virtue muſt he owe his peace?
8. Thy ſins, vain worm, a fellow worm may wound;
Thy virtue bleſs a brother of the ground.
9. "This earth (thou cavill'ſt) is fill'd full with wrong,
"Cries of the weak, abandon'd to the ſtrong."
10. But

Ver. 5. *Look unto the heavens*, &c.] This is a ſublime ſentiment in a plain dreſs. One view, ſays he, of the magnificent ſcenery of the lofty ſky will extinguiſh all low conceptions of its Almighty author. It will ſtrike the mind with a vaſt idea of his infinite ſuperiority to all other beings, and of the impoſſibility of his gaining or ſuffering by the good or bad behaviour of his reaſonable creatures.

behold the clouds, &c.] *behold the ſky* [t], which *is*, &c.

Ver. 7. *If thou be righteous, what giveſt thou him?*] Eliphaz had touched this argument chap. xxii. 2, 3.

Ver. 9—13. *By reaſon of the multitude*, &c.] He paſſeth abruptly to another topic, Job's complaint of God's diſregard of the numerous oppreſſions commited in the world [u]; the authors of which he ſuffers to eſcape with impunity. Elihu replies; that when God avengeth not the oppreſſed, it is owing to their want of piety. He neglecteth them, becauſe they neglect him. They murmur, but they do not pray. They are clamorous but they are not humble [w]. This ſeems an oblique hint to Job, that the continuation of his ſufferings was owing to his unſubmitting behaviour.

Ver. 9. *By reaſon of the multitude*, &c.] *By reaſon of violence* [x] *the oppreſſed* [y] *cry*, &c.

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[t] שחקים *æther*, as Caſtellio turns it. It is another word for *the heavens*. Pſal. lxxxix. 38. E. T. ver. 37.

[u] Chap. xxiv. 1—12. [w] Ver. 10—13.

[x] רוב *violence*, Mr. Heath. It anſwers to *the arm of the mighty* in the next member of the period. רב is rendered ϐια, *violence*, by LXX. in Iſaiah lxiii. 1.

[y] עשוקים *the oppreſſed*. It is the paſſive participle in *kal*, as Schultens remarks.

10. But none their Maker and his ways deſire,
Whoſe gracious acts the midnight ſong inſpire:
11. Him they neglect; who dignify'd our mind
With reaſon far above the ſpeechleſs kind:
12. Their cry is clamour of unhumbled grief,
13. God hears not clamour, nor will deign relief.

14. Thou ſay'ſt; "He gives no midnight ſong to me,
His healing day I ne'er, alas! ſhall ſee."
Submit,

Ver. 10. *where* is *God my maker*, &c.] They neglect the moſt obvious dictate of reaſon; *O come, let us worſhip, and bow down: let us kneel before the Lord our maker.*

who giveth ſongs in the night] *The night* may ſignify here as in chap. xxxiv. 25. a time of calamity. *The ſongs* are thankſgivings to God for deliverance. Compare Pſalm xxxii. 6, 7. xl. 2, 3.

But if *the night* is to be taken literally, there may be a reference to the nocturnal devotions of the pious. See Pſalm xlii. 8. lxiii. 5, 6. lxxvii. 6. cxlix. 4, 5. Iſaiah xxx. 29.

Ver. 11. *Who teacheth us*, &c.] By beſtowing the noble gift of reaſon, God hath qualified us for religion; and laid us under the higheſt obligation to be religious.

Ver. 12. *There they cry*, &c.] *There they cry; but he anſwereth not, becauſe of the pride of evil* men. The ſufferers themſelves are perſons of no religion, and too proud to apply humbly unto God for deliverance. Therefore he pays no regard to their complaints, which are *vanity* [x] (as they are termed in the next verſe) that is, void of real piety. *The wicked through the pride of his countenance will not ſeek* after God: *God is in none of his thoughts.* Pſalm x. 4.

Ver. 14. *Thou ſayeſt thou ſhalt not ſee him*, &c.] He endeavours to recover Job

[x] שוא *nequitia*, as Caſtellio turns it. The Chaldee renders it by שקרא, *falſhood*; by the ſame word that interpreter tranſlates און *iniquity*.

Submit, and hope; thy cauſe before him lies.

15. As yet unchaſten'd for his ſtout replies,
16. Or lightly chaſten'd, Job exalts his tone,
Loquacious trifler with vain-glory blown.

CHAP.

Job from his deſpair, and to inſpire him with hope of reſtoration on condition of humble truſt in God for deliverance. *To ſee God* muſt here mean to enjoy his ſaving power. The Syriac tranſlation however is clearer, and the hebrew will warrant it; *Thou ſayeſt thou ſhalt not praiſe him*[a]. "He will give no *ſong in the night* to me."

Elihu, it is plain, did not underſtand the words in chap. xix. 25—27. to expreſs a hope of *temporal deliverance*. He ſuppoſeth Job to be ſtill in deſpair of ſuch a reſtoration.

judgement is *before him*] *The cauſe is before him.* So our bible engliſheth the ſame hebrew word in Pſalm ix. 4. *For thou haſt maintained my right and my cauſe: thou ſitteſt in the throne judging right.* cxl. 12. *The Lord will maintain the cauſe of the afflicted.*

Ver. 15. *But now*, &c.] This whole paſſage is very dark. The ancient verſions differ widely. Not one makes any tolerable ſenſe of it. Perhaps the following tranſlation may meet with acceptance:

Ver. 15. *But now becauſe his anger hath not viſited, neither hath noticed*[b] *great exceſſes*[c];

Ver. 16. *Therefore doth Job open his mouth*, &c.

Elihu

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[a] לא תשורנו *thou ſhalt not ſing unto him.* It is the ſame word which ſhould have been rendered *he ſingeth*, chap. xxxiii. 27. See the note.

[b] לא ידע *hath not noticed.* It is uſed for *taking into conſideration*, chap. xxxiv. 4. *to take cogniſance*, or judicial notice, of; Pſal. i. 6. but there in order to reward, here in order to puniſh. Crinſoz renders it, *& qu'il ne prend point connoiſſance de l'excés de vos plaintes.*

[c] בפש מאד *great exceſſes*; that is, Job's intemperate ſpeeches both of complaint and ſelf-juſtification. Schultens remarks, that the verb ſignifies literally in Hebrew *to be overgrown with fat*, Jer. l. 11. Cromarus obſerves, that in Arabic the verb ſignifies *to boaſt*; one of its derivative nouns, *a boaſter*; and another of them, *boaſting*, or *vain-glory*. The verb in Chaldee (in the conjugation *aphel*) ſignifies *to cauſe to increaſe*. See the Targum on Pſal. cv. 24.

CHAP. XXXVI.

1—4. Indulge me ſtill; much argument remains
On God's behalf, and lofty are the ſtrains.

I'll

Elihu cenſures Job's behaviour as having been the very reverſe of patient waiting on God. It was murmur; it was vain-glorious exaltation of himſelf. God however had not manifeſted his diſpleaſure againſt him for it, or not in any ſevere degree. But this lenity (Elihu adds) has but encouraged Job to be more bold and clamorous.

Ver. 16. *in vain* [d]] *raſhly.* Mr. Heath. It anſwers to *words without knowledge* in the next ſentence. The Almighty paſſeth the ſame cenſure on Job's complaints [e]. They did but diſcover his ignorance and preſumption.

CHAP. XXXVI.

At the third verſe Elihu reſumeth his defence of *the juſtice of God*, and cloſeth it with the twenty-third. He had given us his idea of the juſtice of God ver. 11. of the xxxivth chapter. *For the work of a man ſhall he render unto him, and cauſe every man to find according to his ways.* God's puniſhments and bleſſings correſpond to the moral behaviour of men.

At the twenty fourth-verſe, he enters on a train of ſublime reflections on the *natural works* of God, that come within the reach of our obſervation. He purſues this ſubject throughout the ſubſequent chapter.

Ver. 2. *Suffer me a little*] Literally, *wait for*[f] *me a little*; wait a little longer for the ending of my diſcourſe to you.

Ver. 3. *I will fetch*, &c.] In a free tranſlation we might render it, *I will carry back my reflections to what I began with* [g] (chap. xxxiv. 10.) namely, juſtification of my Maker; *and will aſcribe righteouſneſs to my Maker.*

But

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[d] הכל, LXX. ματαιως *fooliſhly.*

[e] Chap. xxxviii. 2.

[f] כתר לי' The Targum turns it, אמתן לי *wait for me*; in like manner LXX. μεινον μοι; Vulgate, *ſuſtine me bear with me*; Mr. Heath, *have patience with me.* It ſignifies in Chaldee and Syriac *præſtolatus eſt*; Caſtellus. In the Syriac Teſt. Rev. xvii. 10. כתר is the tranſlation of μεινω *to tarry.*

[g] אשא דעי למרחוק Vulgate, *Repetam ſcientiam meam à principio.*

I'll juſtify my Maker, without art,
Truth I explore, and faithful I impart.

5. Th' Almighty Mind, in all perfections great,
Above low envy and capricious hate,

6. An

But perhaps the original will warrant the following verſion, *I will utter* [h] (or *will go on to utter*) *my knowledge of that which is high* [i]; that is, of a ſublime ſubject. He may well honour his ſubject, which is *the juſtice of God*, with the epithet *ſublime*. He had diſcourſed on it in the two preceding chapters, he had dropped it during his addreſs to Job and the audience chap. xxxiv. ver. 31—37. and interrupted it again chap. xxxv. 14—16. Now he ſays, he will reſume it.

Ver. 4. *He that is perfect in knowledge*, &c.] One who will honeſtly ſpeak the ſentiments of truth in diſcourſing with thee; *He that is upright* [k] *in knowledge* is *with thee*. Elihu means himſelf. See chap. xxxiii. 3.

Ver. 5. *God* is *mighty, and deſpiſeth not any*, &c.] He aſſerts that God cannot be warped by prejudice or caprice in his adminiſtrations of juſtice. The argument to prove the aſſertion is, that ſuch weakneſſes are incompatible with the tranſcendent wiſdom and grandeur of the divine mind [l].

deſpiſeth

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[h] אשא *I will utter*. So it ſignifies Num. xxiii. 7. although it is there engliſhed *to take up*.

[i] למרחוק *of that which is high*. ל is ſometimes the particle of the genitive caſe; as *a pſalm of David*, (לדיד) *a pſalm of praiſe* מזמור לתודה. It alſo ſignifies *de*, *of*, or *concerning*, Eſther iii. 2. Gen. xx. 13. מרחוק *longinquum*, denotes great diſtance in reſpect to *height* ver. 25. and in reſpect to *length*, I Kings viii. 41, 46. In metaphor it may denote a high and extenſive ſubject. A ſublime and boundleſs matter of enquiry is compared to the height of heaven, the depth of hell, the length of the earth, and the breadth of the ſea, chap. xi. 7—9.

[k] תמים *upright*, (II Sam. xxii. 24.) *ſecum agitur ſinceris ſententiis*, Caſtellio.

[l] כביר כח לב *mighty in ſtrength of heart*, or *underſtanding*. Mr. Crinſoz finely remarks, that the expreſſions in the original denote an elevation of mind, which is not capable of any thing unbecoming a noble, generous, and magnanimous character. But, ſays he, theſe are epithets too much beneath the Deity, to be uſed when we ſpeak of him. Caſtellio's verſion, however, is beautiful; *Quum ſit Deus excellens, quum ſit inquam et excellens et magnanimus.*

6. An equal judge, no ſaviour of th' unjuſt,
Upraiſes weeping virtue from its duſt.
7. He marks the righteous whom the ſhade conceals,
Inthrones with kings, as blazing noon reveals
Their worth, and bids recording Time proclaim
Their titled offspring and imperial name.

8, 9, 10.

deſpiſeth not any] he refers, no doubt, to Job's own expreſſions chap. x. 3. *Is it good unto thee that thou ſhouldſt oppreſs? that thou ſhouldſt deſpiſe the work of thine hands? and ſhine upon the counſel of the wicked?* *To deſpiſe* there means to take up an averſion to a perſon without cauſe, from caprice.

Ver. 6—15. *He preſerveth not the life*, &c.] He proceeds to eſtabliſh the juſtice of God by *facts* in the courſe of providence. It is proper to carry along with us Elihu's idea of divine juſtice chap. xxxiv. 11. *For the work of a man ſhall he render unto him, and cauſe every man to find according to his ways.*

The wicked are, in this book, perſons whoſe character is in general bad, but particularly *oppreſſors*. *The poor* mean not merely indigent perſons, but all who are injured, and withal innocent and friendleſs. *To preſerve the life of the wicked* is to protect and proſper the wicked and injurious: And *to give right to the poor* is to redreſs the wrongs of the innocent and humble.

Ver. 7. *He withdraweth not*, &c.] The ſufferings of religious and virtuous men are apt to raiſe in our minds hard thoughts of the Providence of God. Job had diſcovered ſentiments of that nature. When therefore we behold men of excellent piety and moral worth remarkably delivered from their afflictions, drawn out of their obſcure condition, and advanced to high and illuſtrious ſtations; ſuch inſtances ought, in all reaſon, to be conſidered as proofs of God's *rendering unto man according to his work*. Elihu, I ſuppoſe, refers to ſome known examples of ſuch a ſtrange revolution in Arabia, or in Egypt, or in ſome other neighbouring country.

but with kings, &c.] *but he ſetteth them with kings on the throne, and they are exalted for ever.* Mr. Heath, who thus tranſlates the paſſage, remarks, that the alluſion is *certainly* to David and his poſterity. Strange indeed! that this

8, 9, 10. When erring mortals in his bonds he holds,
Their ear he touches, and their ſins unfolds;
Humbles their pride, their ſelf-deception breaks,
And ſlumb'ring conſcience to its charge awakes.
11. If to his high commands their ear they bow,
And faithful keep the penitential vow;
Sweet days enſue, bright is their evening ſcene,
And death comes late and with a look ſerene.
12. Indocile elſe, and ſtubborn in their ways,
A fatal blow their heavy forfeit pays.
13. For ſtubborn ſinners but augment their pain,
Sullen or fuming in th' Almighty's chain:
14. Inflam'd,

excellent poet ſhould ſo far confound times and characters, as to make Job and his friends acquainted with the hiſtory of that monarch. Grotius ſuppoſes, with much greater probability, that Elihu alludes to the advancement of Joſeph.

Ver. 8—14. *And* if they be *bound*, &c.] He ſeems to paſs here to another character, the oppoſite of the foregoing, the doers of unrighteouſneſs. God *cauſeth* ſuch alſo *to find according to their ways*. He afflicts them; but with a merciful deſign to reclaim them. If they are penitent, their repentance makes a change in their character, and a correſponding change in God's treatment of them: he reſtores them to their former felicity. But if they prove too corrupt and ſtubborn to be reclaimed, he cuts them off by ſome calamitous death. Thus he manifeſts his juſtice, *by rendering to every man according to his work*. Compare chap. xxxiii. 26.

Ver. 12. by the ſword] by the ſword of the angel of death. See the note on chap. xxxiii. 18.

Ver. 13. *the hypocrites in heart*] *the profligates in heart*; men of very corrupt minds,

14. Inflam'd, the holy miniſters of death
By violent pangs preſs out their guilty breath.

15. How ſwift his ſaving arm, when meekly ſtill
The man of ſorrow learns celeſtial will!
16. Thee too he calls; for thee prepares releaſe,
Fulneſs, and feaſt, and virtue's heav'n-born peace:
17. But

minds, incurably wicked, who will not humble themſelves under the mighty hand of God when *he bindeth them in the cords of affliction*. It is a variation of the expreſſion in ver. 12. if *they obey not*.

Ver. 14. *They die in youth*, &c.] This is an amplification of *they ſhall periſh by the ſword* ver. 12. The tranſlation of this verſe ſhould be, I apprehend,

Their breath dieth by violence
And their life is deſtroyed by the holy beings.

See the APPENDIX, *Numb.* IV.

Ver. 15—23. *He delivereth*, &c.] The obſervation in ver. 15. is an epitome of ver. 10, 11. He introduceth it as being the leaſt offenſive tranſition to the exhortation, which he addreſſeth to Job in this portion of his diſcourſe. For it would have been too harſh to make the application immediately after thoſe ſevere expreſſions in ver. 13, 14. *But the profligates in heart heap up wrath*, &c.

the poor[m]] This paſſage clearly ſhews, that by *the poor* are meant perſons in a ſuffering condition *whoſe ears are opened*, that is, who humbly receive the admonition which the diſcipline of heaven conveyeth to them.

Ver. 16. *Even ſo*, &c.] *the ſtrait place* meaneth his preſent afflicted condition; *the broad place* his deliverance: The phraſe *where* there is *no ſtraitneſs* expreſſeth the completeneſs of the deliverance: And *the table furniſhed with fatted things*, ſignifies the affluence and enjoyment in which he ſhould ſpend the remainder of his life. The parallel paſſages are Pſalm cxviii. 5. xxiii. 5.

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[m] עני It is rendered by LXX. πραυς *meek*, Zach. ix. 9. Compare Pſal. xxxiv. 7. lxxxvi. 1.

17. But thou, litigious (not the wicked more)
Wilt wrangle for thy right, thy wrongs deplore:
Thy right is yielded thee, thy ſuff'rings laſt,
And juſtice in her fetters holds thee faſt.
18. Curb thy impatience, wrath already burns;
Beware its fury, which no ranſom turns:
19. Wrath, which deſpiſes all the wealth of kings
And all the force that wide dominion brings.
20. Wiſh not that diſmal night, which ſweeps away
The race of mortals from the walks of day.
21. Leave, leave thy murmurs; theſe thy peeviſh tongue
More than affliction's ſtyle has lov'd too long.

22. God

Ver. 17. *But thou haſt fulfilled*, &c.] *But thou art full of the ſtriving*[n] *of the wicked.* The ſenſe is the ſame as in chap. xxxiv. 36. *his anſwers like wicked* men. Thou haſt abounded in wranglings with Providence, after the manner of irreligious men. Elihu tells him, that the continuance of his ſufferings was owing to his murmurs; *Judgement and juſtice take hold* on thee.

Ver. 18, 19, *Becauſe* there is *wrath*, &c.] *Verily* there is *wrath*, &c. God is highly offended with your undutiful behaviour in this trial. Take heed, leſt your perſeverance in this froward temper provoke him to cut you off by ſome exemplary deſtruction. If things come to that extremity, not all the wealth and power of the world will be able to ſave you.

Ver. 20, 21. *Deſire not the night*, &c.] He farther warns him, both againſt his impatient wiſhes for death and murmurings at God. This was Job's *iniquity*. by *the night* is meant the *night of death*.

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[n] דין *ſtriving*, or *ſtrife*. Compare Eccleſ. vi. 10. This noun is engliſhed *ſtrife*, Prov. xxii. 10.

22. God reigns ſupreme, above the ſtarry ſky,
Where is the ſovereign who with him may vie?
23. Who gave his ſcepter, and his ſteps o'erſees?
Who dares pronounce, "unjuſt are thy decrees?"

24. O Job, the grandeur of his work admire,
Hymn'd in loud anthems by the righteous choir:
25. Aloft

Ver. 22, 23. *Behold God exalteth*, &c.] Theſe verſes contain the argument by which he enforceth the foregoing admonition. God is the ſupreme lawgiver. His dominion is abſolute. It tranſcends all compariſon, and is above all diſpute and objection. The verſion of ver. 22. ſhould be, *Behold God is exalted* [o] *in his power: who is a lawgiver* [p] *like unto him?*

Ver. 23. *Who hath enjoined*, &c.] God is not a deputy governor of the world. He is ſupreme, independent, accountable to none. It is the higheſt inſolence to tax him with doing wrong. the expreſſion *who hath enjoined him his way*, is of the ſame import with *who hath given him a charge over the earth*, chap. xxxiv. 13. See the note there.

Ver. 24. *Remember*, &c.] This verſe ought to have begun a new chapter: for it begins a new head of diſcourſe, which is continued to the end of the enſuing chapter. The ſubject is the incomprehenſible wiſdom and power of God, in forming the meteors of rain, thunder, &c. and uſing them to ſerve the ends of his *moral* government. The ſcope of the diſcourſe is, to convince Job of his ignorance of *the ways of Providence* by his ignorance of *the works of creation*; and to humble him for his preſumption in finding fault with what he did not, could not, underſtand.

his work] the viſible creation, the heavens in particular; in which he has made

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[o] ישגיב בכחו Vulg. *excelſus in fortitudine ſua.* LXX. ο ισχυρος ω ισχυι αυτου *mighty in his power.*

[p] מורה LXX. render it δυναστης *a potentate*; Vulg. *nullus ei ſimilis in legiſlatoribus.* תורה *is the law,* מורה *he that maketh the law.*

25. Aloft preſented to all mortal eyes,
Above all mortal thought his wonders riſe:
26. The work proclaims; the workman is divine,
Whoſe boundleſs years no numbers can define.

27. Refin'd by him the wat'ry atoms riſe,
Run into clouds, and flow along the ſkies:

28. And

made manifeſt his eternal power and godhead. Pſalm xix. 1. cii. 25. Rom. i. 20.

which men behold] *which men celebrate with ſongs*[q]. It is the ſame word that ſhould have been rendered *to ſing* chap. xxxiii. 27. xxxv. 14. See the notes.

Ver. 25. *Every man may ſee*, &c.] *ſeeth—beholdeth.* The phraſe *beholdeth afar off* denoteth literally a vaſt diſtance, and figuratively incomprehenſibility. Our ſight of an object which is afar off is very indiſtinct; our knowledge of the works of God is very imperfect.

Ver. 26. *Behold God is great*, &c.] The creation demonſtrates its author to be an eternal, almighty, incomprehenſible being.

Ver. 27. *For he maketh ſmall*, &c.] The tranſlation, I apprehend ſhould be,

He draweth up[r] *the exhalations*[s] *of water*,

Which

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[q] שוררו Targum, *which righteous men do praiſe.* Vulgate, *de quo cecinerunt viri.* The root is שור *cecinit.* It is here in the conjugation *pihel.*

[r] ינרע Vulgate *aufert carrieth*, or taketh, *away.* Schultens has ſhewn that נרע ſignifies in Arabic *ſorpſit, ſublimavit.*

[s] נטפי The root in Arabic ſignifies *ſtillavit, deſtillavit, exſtillavit*, præſertim per exſudationem & exhalationem. Schultens.

28. And thence diſtilling in benignant rain,
Swell the brown harveſt of the ſhouting ſwain.

29, 30. What

Which *are fined*[t] for *the rain of*[u] *his cloud*[v].

The exhalations of water are the watery vapours. Theſe are the materials of *clouds* and *rain*.

According to Profeſſor Hamilton[x], evaporation is nothing more than the gradual *ſolution* of water in air, produced and promoted by attraction, heat, and motion, by which other ſolutions are effected. The attractive power of the air *draws up* the watery particles that are in contact with it. By attracting them, the air at the ſame time *fineth* them; ſeparating and leaving behind their ſaline and other heterogeneous parts. By this divine chymiſtry they become qualified for the purpoſes of a *rainy cloud*. When the air has drawn up the watery vapours, it diſſolves them, that is, unites them with itſelf. It keeps them ſuſpended, in this ſtate of ſolution, until by cold or ſome other cauſe it is forced to let ſome of them go. They then run together by their own mutual attraction and form a *cloud*. They continue in that form until the *cloud* is ſo much accumulated, by a freſh acceſſion of more watery vapours, as to become heavier than the air; or until the heat or denſity of the air itſelf is ſo diminiſhed as to become lighter than the cloud. The cloud then falls in *drops of rain*.

This beautiful theory is advanced by the very ingenious Dr. Hamilton, who has ſupported it by a train of curious and accurate experiments, obſervations, and reaſonings.

But ſtill *attraction*, which is ſuppoſed to be the firſt mechanical agent in this wonderful proceſs, is itſelf little underſtood. For who will preſume to define the

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[t] יזקו The LXX. turn it in the paſſive voice but miſſed its meaning, επιχυθησονται. זקק is properly to fine metals by fuſion, chap. xxviii. 1.

[u] ל *of*, as in Pſal. cxlviii. 14. *the horn of his people*, לעמו

[v] לאדו, LXX. ως νεφελην.

[x] In the firſt of his *philoſophical Eſſays*.

29, 30. What lofty genius can the ſcene unfold,
When his dark tent of vapours is unroll'd?
About their king aërial clangors ſound,
Thick-burſting flames ſpread terribly around,
Tempeſtuous winds th' affrighted ocean ſweep,
And from its bed upheave the roaring deep.

31. Theſe

the preciſe bulk and ſhape of thoſe minute particles of the air, which endow them with an attractive power: and as for *heat* and *cold*, ſo inſtrumental in producing rain, who knows what are the firſt natural cauſes of them? *Rain* therefore, which is the origin of fountains and rivers, and one principal means of carrying on vegetation and ſupporting animal life, muſt ſtill be reckoned among the great and incomprehenſible works of God.

Ver. 29, 30. *Alſo can any underſtand the ſpreadings*[y], &c.] that is, covering the ſky with clouds, the prelude to a thunder-ſhower. Theſe two verſes are a lofty deſcription of a ſtorm of thunder and lightning: the great Author of nature is repreſented ſitting in a pavillion of clouds. The clouds burſt, the lightning flaſhes, the thunder roars, and tempeſtuous winds turn up the ſea from its bottom.

Ipſe pater, media nimborum in nocte, coruſca
Fulmina molitur dextrâ—— Georg. I. 328, &c.

The father of the gods his glory ſhrouds,
Involv'd in tempeſts and a night of clouds;
And from the middle darkneſs flaſhing out,
By fits he deals his fiery bolts about. Dryden.

the noiſe of his tabernacle] By *his tabernacle* are meant the clouds. Pſal. xviii. 11. *He made darkneſs his ſecret place: his pavillion round about him* were *dark*

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[y] מפרשי *the ſpreadings.* It is a metaphor taken from extending the curtains of a tent. LXX. αφιξτασις.

31. Theſe are his ſervants; theſe for wiſeſt ends,
To feaſt the nations, or afflict, he ſends:
Theſe meteors his judicial will perform,
Bleſs in the ſhow'r, and puniſh in the ſtorm.

32. God holds a flaming dart with both his hands,
Forbids its flight where'er a ſuppliant ſtands;

33. But

dark waters, and *thick clouds of the ſkies*. See the following verſes, *At the brightneſs*, &c. *the noiſe*[z] is well rendered by Crinſoz *the claps of thunder*.

Ver. 30. *Behold he ſpreadeth*, &c.] *Behold his lightning*[a] *burſteth*[b] *around him*[c]; *he turneth up*[d] *the bottom of the ſea*. Mr. Heath. The latter ſentence, *he turneth up*, &c. repreſents the effects of a thunder-ſtorm upon the ocean.

Ver. 31. *By them judgeth he*, &c.] Fruitful ſhowers, continual rains with conſequent inundations, thunder, lightning, and tempeſtuous winds (ver. 27—30) are employed by God in his moral government, for the benefit or puniſhment of men according to their moral behaviour.

To judge a people is the phraſe uſed by the Pſalmiſt for puniſhing them, Pſalm ix. 19. Compare ver. 15, 16.

Ver. 32, 33. *With clouds*, &c.] Thunder and lightning being looked upon, in thoſe ancient times, as the moſt awful token of the divine diſpleaſure againſt the

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[z] תשאות *the noiſes*. שאון, which is derived from the ſame root שאה, denotes the *roaring of the ſea* in a ſtorm Pſal. lxv. 8. According to Caſtell. שאון ſignifies *ſtrepitus, qui irruptionem et ruinam conſequitur*.

[a] אורו It ſignifies *lightning*, and is ſo rendered chap. xxxvii. 3.

[b] פרש אורו *he ſcattereth his lightning*. פרש, *paras*, ſignifies to break a whole into parts and diſperſe them abroad. Ezek. xvii. 21.

[c] עליו LXX. ἐπ' αὐτὸν *over him*. Vulgate, *deſuper*. Crinſoz, *autour de lui*. Prov. vi. 22. *it ſhall keep watch around thee* עליך. See *Noldius*.

[d] כסה *fodit*. By this word the Samaritan Pentateuch renders חפר in Gen. xxvi. 22. Mr. Heath.

33. But hurls the forked vengeance at the proud,
And deep-mouth'd thunder ſpeaks his wrath aloud.

CHAP.

the ſins of men, Elihu takes up that ſubject again; and dwells upon it to the end of ver. 5. of the ſubſequent chapter. I can make no ſenſe however of our bible tranſlation of theſe verſes 32, 33.

They will be more intelligible, and of a piece with the context, in the following verſion;

Ver. 32. *He holdeth*[e] *the lightning with both* his *hands*[f],
And giveth it commandment concerning him that prayeth[g].

Ver. 33. *His thunder*[h] *announceth, concerning him, jealouſy* and *anger*[i] *againſt the impious*[k].

The

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[e] כסה *he hideth*, or *covereth*; that is, he holdeth ſo as to cover, with his hands, the lightning.

[f] כפים

[g] מפגיע *maphgiy him that prayeth.* This verſion, which is ſupported by the Chaldee, preſents a fine contraſt between *the impious* at whom the thunderbolt is levelled, and *him that prayeth* whom it is commanded to ſpare. פגע in *Kal* ſignifies *to pray*, chap. xxi. 15. But, if I miſtake not, the author of *the Wiſdom of Solomon*, cited in the note, read *miphgay a mark*, as in chap. vii. 20. The tranſlation then muſt be,

God holds with both his hands a flaming dart,
Gives it command to ſtrike th' offending part;
Then hurls the forked vengeance at the proud,
And deep-mouth'd thunder ſpeaks his wrath aloud.

[h] רעו *fragor ejus* (à רוע, or ריע *clanxit, perſonuit*) *his noiſe*; Mr. Heath turns it, with more dignity, *his thunder*; which certainly is the particular *noiſe* intended.

[i] מקנה אף *jealouſy* and *anger*; ſo the Targum renders it. מקנה for מקנא, as מקוה *netum, filatum* for מקוא. See Guarin's *Hebrew Grammar*, vol. i. p. 400.

[k] על עולה *againſt*, or *upon, the impious.* The Syriac read עולה and ſo did LXX. who render it αδικια *unrighteouſneſs*, i. e. *the unrighteous*, as the Arabic turns it.

But it comes to the ſame thing, if we follow the Maſoretic pointing עולה *elatus, him that is high*; who in the pride of his countenance will not humble himſelf before God. Compare chap. xl. 11—13.

CHAP.
XXXVII.

Ver. 1. Ev'n while I paint this dreadful ſcene, I ſtart;
My boſom ſcarce can hold its panting heart.

2. Hark!

The Divine Being is repreſented here in the attitude of vengeance, holding a thunderbolt with both his hands, and aiming it at the appointed mark, the obſtinately wicked. I fancy the author of *the Wiſdom of Solomon* chap. v. 17. 21. had this paſſage in view: *He ſhall take to him his jealouſy for compleat armour, and make the creature his weapon for the revenge of his enemies. Then ſhall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, ſhall they fly to the mark.*

Ver. 33. *Jealouſy* and *anger*] Thoſe appearances in nature which carry terror in them, and are calamitous to mankind, were ever thought, by pagans as well as worſhippers of the true God, to be ſigns of divine wrath.

But Jove averſe the ſigns of wrath diſplay'd,
And ſhot red lightning thro' the gloomy ſhade:
Humbled they ſtood; pale horror ſeiz'd on all,
While the deep thunder ſhook th'aërial hall.
Pope's *Homer's Iliad.* B. vii. 573, &c. Gr. ver. 478, 9.

The ſource of theſe apprehenſions, with regard to thunder, was perhaps a tradition, that the firſt thunder heard by man was immediately after his diſobedience. *They heard the voice of the Lord God going in the garden*, Gen. iii. 8. The knowledge of this fact was tranſmitted, it is probable, by the ſons of Noah to their poſterity. *The voice of the Lord* is thunder, Job xxxvii. 2, 4. Pſalm xxix. 3, &c.

CHAP. XXXVII.

Ver. 2. *Hear attentively*, &c.] If theſe words are to be underſtood *literally*, an addreſs to the *ear*; we muſt adopt Mr. Heath's ingenious conjecture, that it now began to thunder and lighten from the cloud in which the Almighty was about to make his appearance. Such an incident would greatly heighten the propriety and animation of this ſublime deſcription. The addreſs, however,

2. Hark! tremble; murmurs in the diſtant air,
Whiſper of God, his awful way prepare:
3. He fires the heav'ns, earth to her utmoſt ſhores
Feels the broad flaſhes, now his thunder roars;
4. His voice, exalted with majeſtic ſound,
Augments its terror through the vaulted round:

We

may be to the *imagination* only, after the poetic manner of repreſenting things as though they were actually preſent.

The noiſe] The hebrew word is not that which is tranſlated *noiſe* chap. xxxvi. 29. It ſignifies the firſt grumbling, or lower ſound, of the thunder which gives warning of louder and more terrible exploſions [l].

The learned Dr. Hunt, however, inclines to render this clauſe, *Hear attentively his voice with trembling* [m].

The ſound [n]] If the foregoing word rendered *the noiſe* muſt give way to the authority of Dr. Hunt's criticiſm, we recover the idea of a *murmur*, or low grumbling noiſe, in the word which is here tranſlated *the ſound*.

Ver. 3. *He directeth it*, &c.] The tranſlation ſhould have been, *The flaſh* [o] *thereof* is *under the whole heaven; even his lightning unto the ends of the earth.*

The *electric matter*, which, when diſcharged from a cloud, we call *lightning*, moves with ſuch a velocity as we cannot meaſure: for it has been found to paſs through a wire two miles and a half in length, as it were inſtantaneouſly [p].

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[l] רגז *the murmur*. Schultens in his commentary affixes this ſenſe to it from the Arabic.

[m] Dr. Hunt is of opinion that the verb שמע does not here govern ברגז becauſe in that conſtruction, viz. when it is followed by ב, it ſignifies *to obey*. Bp. Lowth's *Prelections*, 457. n.

[n] הגה *the murmur*. See Clodii *Lex. Selectum*. Crinſoz renders it *le grondement*. The verb הגה ſignifies *to ſpeak with a low voice*. Pſal. cxv. 7.

[o] ישר, *rectus impetus ejus*. Chald. תריצותיה Vid. *Comment.* Schultens.

[p] Dr. Hamilton's *Philoſophical Eſſays*, p. 125.

We hear, we ſhudder, but in vain enquire
How form'd his voice, and how inflam'd his fire.

5. Great is the thund'ring God, and great his deeds,
Nor leſs his work our loftieſt thoughts exceeds,
6. When he commands; "deſcend, my fleecy ſnow,
"On the ſown fields thy rich manure beſtow:
"Heav'n, ope thy ſluices; ye impetuous rains,
"Pour down my ſtrength upon th' autumnal plains."
7. Seal'd

Ver. 4. *And he will not ſtay them*, &c.] *They cannot be ſearched out* [q], *when his voice is heard.*

The electric matter, which by its violent diſcharge produceth both the flaſh and the exploſion, is but imperfectly known: it is far from being *ſearched out.* Some few properties and effects of it have been diſcovered. The diſcovery ſerves to enlarge and aggrandize our ideas of the Almighty Maker, and to convince us how little we underſtand of his boundleſs works.

Ver. 5. *great things*, &c.] He proceeds to mention other wonderful operations in the natural world, which we can but very imperfectly account for.

Ver. 6—8. *To the ſnow*, &c.] Here he paints a winter-ſcene. The ſon of Sirach gives a beautiful deſcription of a ſhower of ſnow: *As birds flying he ſcattereth the ſnow; and the falling down thereof is as the lighting of graſſhoppers.*

Snow and heavy rains are joined together, as here, by the prophet Iſaiah [r]; who

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[q] יעקבם The Vulgate turns it, *non inveſtigabitur.* Symmachus led the way, οὐκ ἐξιχνιασθησεται. The impersonal active, with an accuſative of the noun after it, is uſed for the paſſive with the nominative of the ſame noun. עקב ſignifies to *track.* It is here a metaphor, from the chaſe, and means *to inveſtigate.*

[r] Chap. xliii. 17.

7. Seal'd is each rural hand, reſtrain'd from toil,
That men may own the ſovereign of the ſoil:

8. Then

who repreſents them as inſtruments of providence for promoting vegetation, of bread-corn in particular.

Homer, in the beginning of the tenth book of his Iliad, mentions a ſtorm of thunder and lightning in ſnowy weather. Barnes, in his note, tells us, that he himſelf had ſeen the ſame phænomenon at London; and quotes Boſſu as another witneſs of the like appearance at Senlis in France.

"Sometimes the clouds are frozen before their particles are gathered into drops, and then ſmall pieces of them, being condenſed and made heavier by the cold, fall down in thin flakes of *ſnow*, which appear to be fragments of a frozen cloud: but if the particles be formed into drops before they are frozen, they become *hail-ſtones*[s]."

to the ſmall rain, &c.] *to the great rain*[t], *even to the great rains of his ſtrength.*

He deſcribes the winter rain, called the *latter rain*. It was periodical, and fell in great abundance, ſoon after ſeed-time, in the month of October[u]. It cauſed the ſeed which had been ſown to take root; and by filling the ponds and ciſterns furniſhed a ſupply of water for the winter ſeaſon. Its ſhowers therefore are ſtiled *ſhowers of bleſſing*, Ezek. xxxiv. 26[v].

Ver. 7. *He ſealeth up*, &c.] The lands being laid under water by theſe heavy and continual rains, a preſent ſtop is thereby put to the works of the field. This is the meaning of that beautiful metaphor *he ſealeth up the hand*, &c.

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[s] Dr. Hamilton's *Philoſophical Eſſays*, p. 30.

[t] גשם *a heavy ſhower*, I Kings xviii. 45. The epithet *overflowing* is given to it, Ezek. xiii. 11.

[u] Or the latter end of September, Joel ii. 23. See the *note* on chap. xxix. 23. of this book.

[v] See Cant. ii. 11. Iſaiah lv. 10. Jer. v. 24. LXX. renders גשם מטר χειμων ὑετος *the ſtormy rain.*

8. Then beaſts of rapine to the mountains ſcud,
Couch in their dens, and faſt a while from blood.

9. Sharp wind, no longer in its cells controll'd,
Scatters abroad his all-ſubduing cold:
10. Keen blows the breath of God, the floods congeal
To ſolid pavement like refulgent ſteel:

11. The

Ver. 8. *Then the beaſts*, &c.] This is pictureſque. The low grounds are covered with water. The beaſts of prey flee to the caverns of the mountains for ſafety. they couch there; and watch impatiently for the drying of the valleys.

Ver. 9, 10, 11. *Out of the ſouth*, &c.] Theſe verſes are a deſcription of ſtormy, cold, and froſty weather. Wind, cold, and freezing are ſtill among *the great things which God doeth, and which we cannot comprehend.* The general cauſe of *wind*, which is only air put in motion, is ſaid to be the atmoſphere's being heated over one part of the earth more than over another. For in this caſe the warmer air, being rendered ſpecifically lighter than the reſt, riſes up into the ſuperior parts of the atmoſphere, and there diffuſes itſelf every way; while the neighbouring inferior air ruſhes in from all parts at the bottom, to reſtore the equilibrium[x]. But yet it holds true, that *the wind bloweth where it liſteth, and we hear the ſound thereof, but cannot tell whence it cometh, nor whither it goeth.*

As to *cold*, philoſophers are not agreed in their definition of it[y]: And the various hypotheſes to account for *freezing*[z], ſhew that it has not yet been accounted for.

Ver. 9. *Out of the ſouth*, &c.] The marginal rendering is juſter. The period will then be,

Out

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[x] Rowning's *Natural Philoſophy*, part ii. 116.

[y] See Chambers' Dictionary, art. COLD.

[z] Id. art. FREEZING.

11. The burniſh'd ether ſheds a ſmarter day,
And not a cloud endures the vivid ray.

12. The

Out of the chamber[a] *cometh the ſtorm*[b],
And cold from the diſperſing[c] winds.

The chamber, or rather *the ſecret chamber*, denotes thoſe unknown regions whence the winds have their origin. Or the meaning may be, that winds are part of the treaſures of God; which he hath always in readineſs wherever he pleaſes to employ them. *He bringeth the wind out of his treaſuries . . . ſtormy wind fulfilling his word.* Pſalm cxxxv. 7. cxlviii. 8.

The *diſperſing* winds are ſuppoſed to be thoſe which blow from the northern points, and by ſcattering the clouds or diſſolving them, make ſuch a clear ſky in ſharp froſty weather, as is deſcribed ver. 11.

Ver. 10. *the breath of God*] The ſtormy, cold, freezing winds mentioned in the preceding verſe. A tempeſtuous wind is, in the lofty ſtyle of the eaſtern poetry, called *the breath of God* chap. iv. 9.

is ſtraitned] This verſion cannot be right. Water is not ſtraitned by freezing, but dilated. It takes up more room, when frozen, than in its ſtate of fluidity[d]; as hath been proved by many experiments. The tranſlation, I apprehend, ſhould be,

And the broad waters become *hard*[e].

Snow,

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[a] מן החדר LXX. εκ ταμιειων *out of the ſtore-houſes.* חדר is properly the inner and moſt retired apartment of a dwelling-houſe Gen. xliii. 30. Thence it was applied to the remote and unknown regions of ſpace. In chap. ix. 9. it is coupled with תמן *the ſouth*, and *there* means *the ſouthern hemiſphere.*

[b] Chap. xxi. 18. xxvii. 20. סופה *the ſtorm.*

[c] מזרים קרה Caſtell. in his Lexicon turns it *diſpergentes frigus*, the winds *that ſcatter cold.* He ſeems to have underſtood מזרים to be the active participle in *pihel* of the verb זרה *diſpergere*, and קרה to be governed by it.

[d] Chambers' Dictionary, art. FREEZING.

[e] במוצק *in* a ſtate of *hardneſs*, or *coheſion.* Chap. xxxviii. 38. *when the duſt groweth into hardneſs*, למוצק It is a metaphor from fuſed metals, which, when cooled, cohere into a firmer maſs.

12. The Lord of nature at her helm preſides,
Her ſeaſons turns, the circling meteors guides;
While

Snow, cold, froſt, and ice were no ſtrangers in Judæa[f]; which bordered on Arabia Petræa, Job's country: nor yet in Arabia Petræa. See chap. vi. 16.

the waters] the ponds, lakes, and winter rivers. It may be thought incredible, that there ſhould ever be ſuch ſevere cold in thoſe warm climates as to freeze lakes and rivers. But the Rev. Mr. Dawes informs us, that in 1756-7 at Aleppo (Lat. 32°. 0′ North) they had a very ſharp winter, which deſtroyed all the fruits of the earth. The cold was ſo very intenſe, that the mercury in Fharenheit's thermometer, expoſed a few minutes to the open air, ſunk entirely into the ball of the tube. Millions of olive trees, that had withſtood the ſeverity of fifty winters, were blaſted in this: and thouſands of ſouls periſhed merely through cold.

Was not this a froſt ſufficient to freeze a lake, or river? And yet Aleppo is ſo warm a climate, that the ſame author tells us, "They were obliged to ſleep on the terrace of their houſes in the ſummer[g]."

Ver. 11. *Alſo by watering*, &c.] Here we have a picture of the ſky in a clear, ſharp-freezing day,

Alſo the clear ſky[h] *diſpelleth*[i] *the thick cloud,*
His ſun[k] *ſcattereth the extended clouds*[l].

The

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[f] I Chron. xi. 22. Pſal. cxlvii. 16, 17.

[g] *Letter to Dr. Littleton.*

[h] ברי *the clear ſky.* The interlineary verſion renders it *ſerenitas*; Targum, *in puritate.* This is the acceptation of it in Arabic, according to Schultens in his *Commentary* and Pococke *in Carm. Togr.* p. 123. Its root *Barea* ſignifies, ſays Schultens, to give a high and elegant poliſh to the ſurface of bodies.

[i] יטריח in Arabic *diſpellit.* Schultens.

[k] אורו *his ſun*, as in chap. xxxi. 26. It comes however to the ſame thing, whether we underſtand it of the body of the ſun or of his rays.

[l] ענן *tractus nubium.* Vid. Schultens on chap. iii. 5. A collection and arrangement of clouds, chap. xxxviii. 9. The Maſorites have pointed ענן *in regimine* But LXX. read it in the *abſolute form*, διασκορπιει νεφος φως αυτου *his light diſperſeth the cloud.* Thus אור is the nominative to the verb יפיץ, and the paralleliſm of the diſtich becomes perfect: For אור and ברי, יפיץ and יטריח, ענן and עב correſpond to each other.

While theſe and thoſe his high beheſts obey,
And through earth's peopled climes aſſert his ſway;
13. Whether as ſcourges of a rebel race,
Or ſent as tokens of paternal grace.

14. O Job

The clearneſs of the ſky in froſty weather is owing to the check of evaporation by cold. Hence the air becomes tranſparent, and the heavenly bodies are ſeen through it with undiminiſhed ſplendour; there being no denſe vapours to reflect back the rays of light, and thereby prevent their coming all down to us. (See Dr. Hamilton's *Philoſophical Eſſays*, p. 18, 19.) In the language of poetry, therefore, *the clear ſky* may be ſaid *to diſpell the thick clouds*, and *the ſun to ſcatter them.*

Ver. 12. *And it is turned round*, &c.]

And he turneth the revolutions by his counſels,
That they may do all which he commandeth them on the habitable parts of the earth.

This noble ſentiment repreſents the governor of the univerſe directing all its motions; and guiding the periodical returns of ſummer and winter, heat and cold, fair and foul weather, thunder and lightning, ſo as they ſhall prove puniſhments or bleſſings to mankind in proportion to their moral conduct.

the revolutions [m]] or *circuits.*

by his counſels [n]] literally, *by his ſteerings* [n].

upon the face, &c.] *upon the habitable parts of the earth* [o].

Ver. 13. *Whether for correction*, &c.] The *moral* uſe which God makes of meteors,

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[m] מסבות LXX. κυκλωματα.

[n] בתחבולתיו Symmachus turns it ὑπ τὴ κυβιρησει αυτὸ *by his piloting*. He underſtood the word as modern interpreters do, to be a metaphor from *navigating a ſhip*. רב החבל is *a ſhip-maſter*, or *ſteerſman*, Jonah i. 6.

[o] תבל ארצה So Prov. viii. 31. בתבל ארצו *in the habitable part of his earth*, i. e. the part inhabited by men. תבל is uſed for mankind, or the world of mankind, Iſaiah xiii. 11.

14. O Job, theſe wonders weigh; erect thy mind,
More wonders riſe in boundleſs view behind:
15. Knows thy weak reaſon, how he ſtains his bow
When among clouds its ſevenfold colours glow?

16. Or

meteors, wind, rain, &c. can be but twofold. They are either for *correction*, or for *mercy*. The ſituation of the words *or for his land* between thoſe members of the partition, ſeems very uncouth and perplexes the ſenſe. A ſmall tranſpoſition will render the period clear and eaſy.

Whether for correction or for mercy,
Verily[p] *for his earth he cauſeth it*[q] *to come.*

it] that is, *correction or mercy*; the work *which he commandeth* the meteors *to do upon the habitable parts of the earth.*

Ver. 15. *Doſt thou know*, &c.] By God's *diſpoſing them* he means God's diſpoſing his *wondrous works*, or operations (ver. 14) in ſuch manner as to produce ſuch and ſuch effects.

and cauſeth the light of his cloud, &c.] *and cauſeth his luminous clouds*[r] *to ſhine.* He means perhaps, thoſe bright clouds, fringed with gold and ſtained with the richeſt tints, which often in a ſummer evening attend the ſetting ſun. Some eminent commentators explain this paſſage of the *rainbow*. The expreſſions indeed may appear too vague to allow that limitation. Nevertheleſs, as it ſeems very unlikely ſuch a wonderful phænomenon as the rainbow ſhould be taken no notice of in this poem, and as this is the only place where it can be ſuppoſed to be mentioned; I have adopted this ſenſe in the verſe tranſlation.

We know that theſe beautiful appearances are cauſed by various reflexions and refractions of the ſun-beams. But why ſome rays are more refrangible than others,

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[p] אם *certé*. Schultens. See alſo Noldius.

[q] ימצאהו The relative affix הו *it* refers to שבט and חסד for its antecedents taken ſeparately.

[r] אור ענן *lucem nubis ejus*, i. e. *nubem ejus lucidam*; or rather *nubes ejus lucidas*: for ענן is *a range of clouds*, as Schultens ſhews in his *Commentary* on chap. iii. 5.

16. Or knows, what balancings thoſe clouds confine,
Amazing workmanſhip of art divine?
17. How ſouthing day inflames the breathleſs air,
When ſcarce thy limbs their glowing raiment bear?

18. Art

others, how their different refrangibility produceth different colours, and what peculiar texture in the ſmall parts of bodies fitteth ſome to reflect one kind of rays, others another kind, are problems which philoſophy is not able to ſolve.

Ver. 16. *the balancings of the clouds*] The clouds remain ſuſpended, ſo long as their preſſure is exactly balanced by the counter-preſſure of the air which is underneath them. When the equipoiſe is deſtroyed, either by a diminution of the denſity and weight of the ſupporting air, or by condenſation of the watery vapours; they often precipitate in rain. But the law of the equilibrium and the cauſes which deſtroy the balance, are ſo myſterious in their operation, that our knowlege of theſe matters is extremely ſuperficial. Elihu argues all along from our ignorance of the works of nature to our incapacity for judging of the counſels of providence. The ſame kind of argumentation is beautifully purſued in the *Eſſay on Man*.

Preſumptuous man! the reaſon wouldſt thou find,
Why form'd ſo weak, ſo little, and ſo blind?
Aſk of thy mother earth, why oaks were made
Taller or ſtronger than the weeds they ſhade?
Or aſk of yonder argent fields above,
Why *Jove*'s ſatellites are leſs than *Jove*.

Ver. 17, 18. *How thy garments are warm*, &c.] He deſcribes an Arabian noon-day in the heighth of ſummer; when the ſun is in his full ſtrength and not a breath of wind ſtirring to cool the ſultry air.

When he bringeth a calm upon the earth from the ſouth[1]. that is, from the ſouth quarter of the heavens; when the ſun is in the meridian.

The

[1] דרום *the ſouth*. Eccleſ. i. 6. *the wind goeth towards the ſouth, and turneth about to the north*. I cannot find that the word ever ſignifies the *ſouth-wind*. Beſides, a ſouth-wind is

18. Art thou aſſiſting, while he ſpreads the maſs
Of ether ſplendent as the poliſh'd braſs,
Bright as the mirror, as the metal ſtrong?

19. O man of courage, aid our fault'ring tongue;
Confus'd we cannot reaſon in his ear,
Dark cloud deſcends, the coming God we fear.

20. Should

The exceſſive heat and bright tranſparency of the air in a ſummer's noon, eſpecially in the warmer climates, perplex philoſophy with many difficult queſtions. How do the ſun's rays operate, to produce calmneſs in the air and a ſerene ſky? What quality in bodies raiſes in us the ſenſation of heat? And how does that quality act upon our nerves; and by what proceſs is the ſenſation excited in our minds?

Ver. 18. *Haſt thou with him ſpread out*, &c.] *Doſt thou*, or *wilt thou, with him ſpread out*, &c.] Wilt thou undertake to be his aſſiſtant, in giving to the noon-day ſummer ſky its high poliſh and inſufferable effulgence? The elegant ſimile of the mirror cannot be underſtood, without recollecting that their looking-glaſſes were made of metal highly poliſhed.

The ſtate of the ſky in a long drought ſeems more particularly the ſubject of the deſcription. *The heaven that* is *over thy head ſhall be braſs, and the earth that* is *under thee* ſhall be *iron*. Deut. xxviii. 23.

Ver. 19—ult.] Theſe verſes are the peroration: wherein he repreſents to Job the raſhneſs and danger of diſputing with God, ſets forth the incomprehenſibility of the ſchemes of providence, inſiſts that they are planned and executed with moſt perfect equity and juſtice; and exhorts him and all mankind to annihilate themſelves before their Maker, in profoundeſt reverence of his adorable majeſty.

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tempeſtuous in thoſe climates, Iſaiah xxi. 1. It muſt, however, be owned, that in the ſummer ſeaſon a ſouth wind produced *heat* in thoſe climates, Luke xii. 55. Dr. Ruſſel remarks, that the coldeſt winds at Aleppo in the winter, bring with them, when they blow from the very ſame points from May to the end of September, a degree and kind of heat which one would imagine came out of an oven. *Natural Hiſt. of Aleppo*, p. 14.

20. Should ſome bold mouth preſume to ſpeak for mine,
Perdition will confound the raſh deſign.

21, 22. When

Ver. 19, 20. *Teach us*, &c.] I do not clearly underſtand theſe verſes.

Cur neſcire, pudens prave, quam diſcere malo?

We may however, partly by the aſſiſtance of Schultens, make out the following explanation:

Teach us what we ſhall ſay to him.

This is an ironical reprimand of Job, for wiſhing the Almighty would appear by ſome viſible manifeſtation, that he might *reaſon*, that is, diſpute, *with him*[w].

We cannot order[x] our ſpeech.

He declares himſelf to be in too much terror and confuſion to ſpeak to God at all, much more to diſpute the fitneſs of his proceedings.

He next aſſigns the cauſe of his perturbation:

by reaſon of the darkneſs.

meaning perhaps the dark cloud which now overſhadowed them, and which was the ſign of the Deity's near approach[y]. This is Mr. Heath's remark. If *the darkneſs* is to be taken literally, the remark appears probable, and is withal ſo ingenious and beautiful, that I have formed the verſe-tranſlation upon it.

Elihu adds, to ſhew the danger of diſputing with God about his ways;

If any one ſpeak, ſurely he ſhall be deſtroyed[z].

If

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[w] Chap. xiii. 3.

[x] ערך It ſignifies (1) to *form*, as an army does when it prepares for battle, chap. vi. 4. *The terrors of God do ſet themſelves in array againſt me.* (2) *to be in readineſs* for engaging in a diſpute, chap. xxxiii. 5. *If thou canſt anſwer me, ſet* thy words *in order before me, ſtand:* Put thyſelf in readineſs to diſpute with me. (3) *to arrange* arguments in pleading, chap. xiii. 18.

[y] See the note on chap. xlii. 5.

[z] יבלע It is rendered *to deſtroy*, chap. ii. 3. In the Syriac Teſtament, Rev. viii. 12. is the tranſlation of απολλυται, and ſignifies to be ſmitten ſo as to be deſtroyed.

21, 22. When heav'n's expanſe the ſweeping north-wind clears,
And, flaming forth, the golden ſun appears,
Whoſe optic on the dazzling ſcene can gaze?
How, then, abide a God's terrific blaze?

23. In

If any one ſhould venture to be my proxy, and carry my complaints of God to his ear; he will certainly periſh for his raſhneſs. By *ſpeaking* we muſt underſtand ſpeaking of God as Job had done, cavilling at his providence. Otherwiſe it would not have merited ſuch a puniſhment.

Ver. 21, 22. *And now*, &c.] He illuſtrates the terrible majeſty of God in a viſible manifeſtation of it, which Elihu ſeems to be now expecting.

Ver. 21. men *ſee not*, &c.] men *cannot look* [z] *at the bright light which* is *in the ſky* [a], *when the wind hath paſſed and cleanſed it* [b]. That is, when the ſky is in ſuch a clear and dazzling ſtate as he had deſcribed ver. 18. He beautifully applies that reſplendent image to the purpoſe of ſhewing the inſufferable ſplendor of the Divine Majeſty.

Ver. 22. *Fair weather* [c]] Our Tranſlators meant, I ſuppoſe, by *fair weather* ſuch a ſerene ſky as is painted in the foregoing verſe. But the original preſents us with a new and more glorious object, the ſun itſelf.

By means of the north-wind [d] (cleanſing the ſky ver. 21.) *the golden ſun cometh forth: with God is terrible majeſty.*

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[z] לא ראו *they cannot look at*, as ver. 19. לא נערך *we cannot order* our ſpeech. *Quum ne fulgentem quidem lucem aſpicere poſſint homines, quæ eſt in æthere.* Caſtellio.

[a] שחקים *the ſky.* It is tranſlated ſo ver. 18.

[b] In ver. 22. he calls it the north-wind. The winds that blow from the northern parts bring with them a large quantity of dry air, which drives before it the ſaturated air and clouds; or imbibes the watery vapours which the ſaturated air, whoſe place theſe dry winds occupy, had let go. In this manner the wind *paſſeth and cleanſeth the ſky.*

[c] זהב *gold.* The connection ſhews that the *ſun* is meant by this term. For it is the cauſe of the *dazzling brightneſs* in the ſky, ver. 21. and is brought in between that and God's terrible majeſty; with a view to heighten the infinitely ſuperior luſtre of the latter.

[d] צפון *the north*, that is the *north-wind* as in Cant. iv. 16. If we tranſlate, as ſome, *the golden* ſun *cometh out of the north*, that is, the northern parts of the heavens; the meaning

23. In vain we pry, in vain our reaſon toils,
Immenſity the force of reaſon foils:
Juſtice and boundleſs pow'r exalt his throne,
Beneficent to all, unjuſt to none.
24. Therefore let men adore him; in his eyes
To nothing ſhrinks the wiſdom of the wiſe.

CHAP.

Ver. 23. Touching *the Almighty*, &c.] This great and worthy ſentiment is the ſum of his whole ſpeech in juſtification of God. The incomprehenſibility and infinite perfection of God ſilence all objections to his government. This is a ſufficient anſwer even to thoſe two perplexing difficulties in the meaſures of providence, which Job had ſtarted; the deſtruction of the righteous with the wicked in general calamities, and the proſperity of ſo many profligate men to the very end of their lives. *For as the heavens are higher than the earth, ſo are his ways higher than our ways, and his thoughts than our thoughts*[e]: And the ways and thoughts of an infinitely perfect Being cannot be otherwiſe than right.

WHATEVER IS, IS RIGHT. *Eſſay on Man.*

he will not afflict] *He will not oppreſs*[f]. See chap. x. 3.

Ver. 24. *men do therefore fear him*] *Let men therefore fear him*, who *beholdeth all the wiſe in heart* as *a nothing*[g].

This

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will be, that he *riſeth* on the northern points of the compaſs, or to the north of the eaſt, as he does throughout the ſummer. But the ſun at his riſing is not bright enough to ſhed *a dazzling light* on the ſky: And the ſun in his full ſtrength, upon or near the meridian, is the only proper object to ſet forth the glory of the Divine Majeſty.

[e] Iſaiah lv. 9.

[f] לא יענה *he will not oppreſs*. It ſignifies to afflict unjuſtly and tyrannically, Exod. i. 11. Pſal. lxxxix. 23.

[g] לא *a nothing*, ſo Schultens renders it here. And ſo it ſignifies and is engliſhed, chap. vi. 21.

CHAP. XXXVIII.

Ver. 1. Now the black ſhadowing cloud, deſcending faſt,
Shot fiercer flames and roar'd a ſtormy blaſt:

The

This great inſtruction is the point of aim throughout Elihu's ſpeech. This is the ſublime moral of the whole poem. To eſtabliſh this primary duty of all religion by his own authority, the Deity himſelf at laſt appears; the deſign of whoſe ſpeech to Job is to reduce him to this reverent ſubmiſſion; and by his example to enforce it upon all others.

I appeal now to the ſenſible reader, whether upon a review of this diſcourſe of Elihu it does not appear pertinent and judicious. Job certainly thought it ſo. He never once interrupts him. He remains ſilent. It certainly therefore made ſome impreſſion upon him. He was convinced by it, that he had exceeded both in his juſtification of himſelf and in his complaint of God. The conviction however was not full and ſtrong enough, to produce the requiſite humiliation. A higher authority was wanted to work that effect; and to bring the poem to its criſis. Hence appears the neceſſity of the Almighty's interpoſure.

CHAP. XXXVIII.

The poem is now haſtening to its cataſtrophe. Elihu's diſcourſe had prepared the mind of Job for the change that was to be wrought in him. The ſpeech of the Almighty bears down all obſtacles, that remained in the way of his repentance and ſubmiſſion.

The deſign of *this* appearance of the Almighty is not to vindicate the injured character of his ſervant Job. That is done by a *ſecond* appearance, which was afterwards made to Eliphaz ſingly [b], and which comes not within the limits of the poem.

Neither is it the deſign of this *ſpeech* to decide the controverſy, in the dialogue, about the ways of providence: For the deciſion of that diſpute was not intended

[b] Chap. xlii. 7—9.

The voice almighty through the whirlwind broke,
And thus to Job with lofty accent ſpoke:

2. Who this, whoſe blindneſs, in ſo bold a ſtrain,
Judges my ways, and teaches God to reign?

3. Advance,

intended by the *poem*; but was reſerved for the ſubſequent *hiſtory*. The ſcope of the ſpeech is to *humble Job*; and to teach others, by his example, to acquieſce implicitly in the diſpoſals of God, from an unbounded confidence in his wiſdom, equity, and goodneſs. This ſurely is an end worthy of the interpoſition of the Deity.

——dignus vindice nodus.

The method taken in the ſpeech to accompliſh its deſign, is a ſeries of queſtions and deſcriptions, relative to *natural things*, admirably fitted to convince this complainant, and all others, of their incapacity to judge of God's *moral* adminiſtration, and of the danger of ſtriving with their Maker.

The poet had given, in the courſe of the poem, glorious ſpecimens of his talent for the ſublime. But he ſeems to have reſerved the full exertion of his powers to this concluding part. Here he has collected all his fire, as it were, in a focal point. I imagine it will be eaſily granted, that, for majeſty of ſentiment and ſtrength of expreſſion, this ſpeech has nothing equal to it in the moſt admired productions of Greece or Rome.

Dr. Young has tranſlated it with dignity and ſpirit. Nothing but the propriety of making an *uniform* verſion of the whole poem could have prevailed on me to attempt this part after ſo great a maſter.

Ver. 1. *out of the whirlwind*] *out of the ſtormy cloud*[1]. That the Almighty manifeſted himſelf on this occaſion by ſome *viſible* token of his preſence, may be inferred, I ſhould think, from what Job ſays, chap. xlii. 5. *But now mine eye ſeeth thee:* And *a cloud* was generrally his mode of appearance. Compare Ezek. i. 4. Nahum i. 3.

Ver. 2. *that darkeneth counſel*, &c.] The reproof is, that he had taken upon him

[1] סערה, LXX. δια λαιλαπος; ⸗φων (*MS. Alex.* ⸗φως) *in a ſtorm and a cloud.* It ſignifies *a ſtorm at ſea*, which is always attended with dark clouds, Jonah i. 4.

3. Advance, diſplay the hero, gird thy loin;
My part the learner's, to inſtruct me thine.

4. Where thou, when earth's foundations I began?
Say, knowing creature, how deſign'd the plan:
5. Who laid its meaſures, and the line apply'd?
Did thy vaſt genius o'er the work preſide?
6. What ground ſuſtains the maſſy pile? who plac'd
The corner-ſtone, and its ſtrong framing brac'd?
7. Myriads of ſtarry forms the builder ſang,
My raptur'd ſons, and heav'n with chorus rang.

8. Where

him to judge the ways of God, the reaſons whereof he was utterly in the dark about: And that he had given vent to his raſh judgement in complaints equally raſh and inconſiderate. A free tranſlation of this paſſage might be,

Who is this that *judgeth in the dark*[k], *and* whoſe *words* are *without knowledge.*

Ver. 3. *I will demand of thee*, &c.] Theſe expreſſions refer, no doubt, to that daring challenge, *Then call thou, and I will anſwer: or let me ſpeak, and anſwer thou me.* chap. xiii. 22.

Ver. 4—7. *Where waſt thou*, &c.] The ſentiment conveyed in theſe pungent interrogations is, that only He who made the world, or at leaſt was preſent and aſſiſting in that great affair, is capable of judging how it ought to be governed. Theſe verſes, 4, 5, 6, 7, ſpeak of the creation of the *earth*, and in terms of architecture, which denote exact proportion, nice arrangement and durable ſolidity.

Ver. 7. *The morning ſtars*] They are ſtyled *the ſons of God* in the next ſentence.

The

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[k] מחשיך עצה Symmachus turns it σκοτεινος γνωμη *of a dark judgement*, or underſtanding. עצה ſeems to mean here *thought* in general, or *thoughts* in the form of *judgments* or propoſitions

8. Where thou, when ocean from the womb I ſent,
When burſting forth roar'd the huge element?

9. A

The ſons of God are the angels[l]. I ſuppoſe, they are called *the morning ſtars* on account of the luminous vehicles with which they are cloathed. The morning ſtar is exceedingly bright. What a grand appearance does the poet here preſent to our view, ten thouſand times ten thouſand and thouſand of thouſands of glittering angels attending the birth of our world, and ſinging hallelujahs to the Almighty Father.

Ver. 8—11. *Or* who *ſhut up the ſea*, &c.] The waters were coæval with the earth, and covered it in the beginning. The gathering them together into a proper receptacle was the great work of the third day of creation. They then took the denomination of *ſeas*, or *the ſea*, and likewiſe retained the name of *the deep*. This operation of Almighty power, together with the meaſures taken to prevent the ſea from overflowing the earth, is the ſubject of theſe verſes, 8, 9, 10, 11.

Ver. 8. *with doors*] ver. 10. *and ſet bars and doors.* The ſhores [m], promontories in particular, and high rocky coaſt, are a reſtraint upon the ocean and a ſecurity to the earth. Theſe are the *barred doors*, which in part keep the waters of the ſea within the bounds aſſigned to them.

When it brake forth [n]] The original word denoteth an *impetuous eruption.* It is the ſame that is uſed in Dan. vii. 2. *the four winds of the heaven ſtrove* (*ruſhed forth*) *upon the great ſea.* The prophet's deſcription is like that in Virgil,

Una Euruſque Notuſque ruunt, creberque procellis
Africus: et vaſtos volvunt ad littora fluctus.

out of the womb] Had *the creation* of the whole maſs of waters been the thing ſpoken of, *by the womb* muſt be meant *nihility, non-entity.* But the ſubject here is

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poſitions in the mind; more particularly Job's *thoughts* about the ways of God. עצה מחשיך is *one who judgeth darkly*, as מיטיב צער *one that goeth well*, or moveth gracefully, Prov. xxx. 29.

[l] Chap. i. 6. ii. 1.

[m] Prov. viii. 29. Jerem. v. 22.

[n] בגיחו, LXX. ιμαιμασσεν *impetu ferebatur.*

9. A night of ſwathing clouds I threw around,
And in thoſe folds the wond'rous infant bound:
10. Its fury tam'd with laws, with rocky land
Embarr'd the raging flood, then gave command;
11. " Thus

is the collection of part of the maſs into a channel, to form the *ſea* and ſurround the earth. *The womb* therefore, out of which the waters of the *ſea* iſſued, ſeems to have been the ſubterraneous abyſs, *the ſea under ground*, as the Arabs call it [o]. Thus Druſius explains it, *The Abyſs was as it were the womb thereof.*

Dr. Woodward ſuppoſeth, that there is an immenſe cavern in the earth, and that this is the *one place* into which the whole maſs of waters was gathered on the third day. He further ſuppoſeth the abyſs to communicate with the bottom of the ſea, by vaſt hiatuſes or chaſms in the earth [p]. Through theſe paſſages, we may conceive, the waters of the abyſs *brake forth* and filled the channel of the ſea.

Ver. 9. *When I made the cloud*, &c.] The poet had compared the eruption of the ſea from the great abyſs, to the breaking forth of an infant out of the womb. This aſtoniſhing image gave riſe to *the garment* and *the ſwadling band*; to which he reſembles thoſe thick and dark clouds, which frequently ariſe over the ſea and encompaſs it.

Ver. 10. *and brake up for it my decreed* place] If the boundary or channel of the ſea had been intended by our author, he would have ſaid, I imagine, *its decreed* place. I prefer therefore the marginal verſion,

And

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[o] Shaw's *Travels*, 67. 4to. That curious traveller informs us, that even in the *Sahara* (the deſert, ſouth of the kingdom of Algiers) by digging wells to the depth of one hundred, and ſometimes two hundred fathoms, they never want a plentiful ſtream. In order therefore to obtain it, they dig through different layers of ſand and gravel, till they come to a fleaky ſtone, like ſlate, which is known to lie immediately above the *ſea below ground*, as they call *the abyſs*. This is eaſily broken through; and the flux of water, which follows the ſtroke, riſes generally ſo ſuddenly and in ſuch abundance, that the perſon let down for this purpoſe hath ſometimes, though raiſed up with the greateſt dexterity, been overtaken and ſuffocated.

[p] See Chambers' *Dictionary*, art. ABYSS.

11. " Thus far, ye mountain waves, no further, roll,
" My bulwarks ſhall your haughty foam control."

12. Ancient of days, did Morn thy voice obey
From whence to journey with the dawning ray?

13, 14. Mantled

And eſtabliſhed my decree upon it[q]. The decree which God impoſed on the mighty ocean, is that wonderful law of gravitation in fluids, by which all the parts of them exerting an equal preſſure upon one another, the equilibrium of the whole maſs is maintained.

Ver. 11. *And ſaid, Hitherto*, &c.] What a ſublime conception does this command give us of the power and majeſty of that Being who ſpeaks it!

Ver. 12—15. *Haſt thou commanded the morning*, &c.] The tranſition from the *ſea* to *the morning* is not ſo abrupt as it appears. For the ancients thought, that the ſun ſets in the ocean, and at his riſing cometh out of it again. Theſe verſes however are difficult. But I apprehend, *the morning* is deſcribed here by three remarkable characters; Firſt, its conſtant return to its appointed ſtation the eaſt.

Secondly, its making viſible the forms and colours of things, which are confounded and loſt in the night.

Thirdly, its being the time of the day when juſtice was adminiſtered.

Ver. 12, 13. *the morning—the day-ſpring*]

Ver. 12.

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[q] אשבר עליו חקי This ſurely is a phraſe of the ſame import with that in Prov. viii. 29. בשומו לים חקו *When he gave to the ſea his decree.* שבר *to break off*, which our author uſes inſtead of שום *conſtituit*, is ſynonimous with חרץ *præcidit, ſtatuit, decrevit*, Daniel ix. 26. *deſolations are determined*, נחרצת. But as שבר alſo ſignifies figuratively to *enervate* or *break the force* of a thing; Crinſoz tranſlates, *Lorſque je la domptai par mes loix, when I tamed it by my laws.*

13, 14. Mantled in gold ſhe wings her beamy flight,
Holds in her hand the beauteous ſeal of light,
From eaſt to weſt the clear impreſſion gives,
And earth like clay the colour'd forms receives:

15. Then

Ver. 12. *Haſt thou commanded the morning in thy life-time* [r]*?*
Haſt thou cauſed the day-ſpring to know its place?

Ver. 13. *To take hold of the ends of the earth,*
That the wicked might be ſhaken out of it?

In ver. 12. *The morning* and *the day-ſpring* are but different terms for one ſingle thing; break of day until ſun-riſing. Its regular appearance in the eaſt is here marked. In the firſt ſentence of ver. 13. the diffuſion of the morning light over the whole face of the earth, is expreſſed by the beautiful figure of *taking hold of the ends of the earth.* In the ſecond ſentence, the *moral* benefit of the morning to mankind is taken notice of; *That the wicked might be ſhaken out of it.* In thoſe times and countries the courts of Juſtice ſate in the morning [s]. This ſingular circumſtance gives a dignity and importance to the deſcription of the morning, worthy to come from the mouth of the righteous governor of the world.

Ver. 14. *It is turned as clay*, &c.]

It (the earth) *is changed* [t] *as clay* by *the ſeal,*
When they (the morning and the day-ſpring) *preſent themſelves as it were* in *magnificent attire.*

During the darkneſs of the night the earth is a perfect blank; in which ſtate it reſembles clay that has no impreſſion. By the morning light falling upon the earth,

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[r] מימיך *ætate tua.* Caſtellio.

[s] Judges vi. 31. Pſal. ci. 8. *I will early (in the morning) deſtroy all the wicked of the land.* Alſo, Jer. xxi. 12.

[t] תתהפך. Vertitur terra et mutatur ut lutum ſigilli; quod facilè cedit, et varias formas recipit pro libidine imprimentis aliquid in eo. *Druſius.*

הפך denotes a change from one ſtate to another that is oppoſite; when *the ſea*, for inſtance, *was turned*, or changed, *into dry land*, Pſal. lxvi. 6.

15. Then juſtice from the world ejects the vile,
And breaks the giant arm inur'd to ſpoil.

16. Haſt

earth, innumerable objects make their appearance upon it: It is then changed, like clay which has received the ſtamp of the ſeal. Thus I underſtand this elegant ſimile. Sealing upon *clay* is ſtill practiſed in the eaſt. When the corn-granary at Grand-Cairo, belonging to the Sultan, is full; the inſpectors (ſays Mr. Norden) having ſhut the door, put on their ſeal, upon a handful of clay, which they make uſe of inſtead of wax[u].

They preſent themſelves[w] *as it were in magnificent attire*[x]. In the original the verb is plural, merely in conformity to grammatical conſtruction; there being two nominatives to it, *the morning* and *the day-ſpring* ver. 12. But as thoſe two nominatives mean but one thing, namely, *the morning*; the tranſlation would be juſtified, and the ſenſe clearer, if the verb is turned in the ſingular number: *ſhe preſents herſelf*, &c.

We have here a grand poetical image. The *Morning*, in the figure of a beautiful perſonage, cloathed in a garment of light, preſents herſelf in the eaſt: She holds a ſeal in her hand, as the miniſter of providence; and is on the wing to enlighten the earth, and to renew with her ſeal the appearance of things in their proper forms and colours.

Ver. 15. *And from the wicked*, &c.] The poet blends together in his deſcription of the morning, the *moral* and *natural* benefits of it. He now returns to the moral benefits, which he began to mention ver. 13. By cutting off ſome wicked men, in the morning, and putting a ſtop to the oppreſſions committed by others, a happy change is made in the ſtate of ſociety; correſponding to the beautiful change in the face of nature, when the morning effaces the horrors of night and reſtores the pleaſing ſcenes of day.

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[u] Norden's *Travels*, p. 72. 8vo.

[w] יתיצבו *they preſent themſelves*, to perform their miniſtry, as in chap. i. 6. ii. 1.

[x] כמו לבוש for כמו בלבוש. The ellipſis of the prepoſition is very common in the poetical books of ſcripture. See an inſtance in chap. xxxviii. 30. *the waters are hid as* with *a ſtone*, כאבן. Schultens has obſerved, that לבוש ſignifies *magnificent apparel* in Eſther vi. 8, 10, 11.

16. Haſt thou gone down th' immeaſurable ſteep?
Travers'd the windings of the central deep?
17. Unbarr'd death's portal? and from thence ſurvey'd
The ghoſts that colonize the world of ſhade?

18. Or

Ver. 16, 17. *Haſt thou entered*, &c.] We now deſcend into the lower parts of the earth. For I apprehend (1) that by *the ſea*, or *deep*, we are to underſtand the *ſea below ground*, the waters of the great abyſs. (2) that by *the gates of death* and *the doors of the ſhadow of death* is meant the entrance into *Sheol* the world of ghoſts. (3) that in the creed, at leaſt the poetical creed, of theſe men, *Sheol* was placed under the waters of the abyſs. The interrogation therefore is, *Haſt thou gone down into Sheol?* The reproof contained in this interrogation is, that it is folly and preſumption to interpoſe our judgement upon the diſpenſations of good and evil in the preſent world; unleſs we perfectly knew the connection of theſe diſpenſations with a future world, the world of final reward and puniſhment.

Ver. 16. *the ſprings of the ſea*[y]] This verſion is ſupported by the Septuagint, which turns it *the fountain of the ſea:* By *the fountain*, or *ſprings of the ſea*, is meant, I ſuppoſe, the abyſs, or maſs of waters in the bowels of the earth. See the note on ver. 8. But I rather think the tranſlation ſhould be, *the intricate paths of the ſea*, i. e. of the abyſs.

in the ſearch[z] *of the depth*] *in the depths of the abyſs.* Mr. Heath.

Ver. 17. *the gates of death—the doors*, &c.] Iſaiah calls them *the gates of Sheol*[a]; that is, the entrance into the region of the dead, the world of departed ſouls. The Hebrews named it *Sheol*, and the Greeks *Hades*. The Septuagint verſion of the ſecond ſentence, *Haſt thou ſeen the doors of the ſhadow of death*, is remarkable and ſtriking; *Were the door-keepers of Hades terrified when they ſaw thee*[b]*?*

What

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[y] נבכי *the intricate paths.* The Chaldee turns it *the intricate places.* That interpreter makes the root to be נבך *to be entangled* in difficult ways, Exod. xiv. 3.

[z] חקר, LXX. επι ιχνων *in the paths*; Crinſoz, *les gouffres.*

[a] Iſaiah xxxviii. 10.

[b] Πυλωροι δε αδυ ιδοντες σε επτηξαν.

18. Or is the ſurface of the globe, ſo wide,
A landſkip in thy view from ſide to ſide?
Do thy paternal eyes, ſtill watching o'er,
Viſit each clime, and coaſt along each ſhore?

19. The palace where imperial light renews
Her golden treſſes, and her glitt'ring hues;
The ſhadowy realm whence darkneſs from her bed
Aſcends, new horrors on the world to ſpread,

20. Reveal?

What Hebrew text this interpreter followed I cannot gueſs. But he is certainly right in underſtanding it of *Sheol*[c]. For as *the gates of death* are here connected with *the abyſs*; ſo in chap. xxvi. 5, 6. the ghoſts of the old giants, which are in *Sheol*, are ſaid to be *under the waters:* And that by *the waters* are meant the waters in the cavern of the earth, *the abyſs*, is evident; inaſmuch as Iſaiah gives to *Sheol* the epithet *from beneath*[d], and Ezekiel calls it *the nether parts of the earth* and *the pit*[e]. Alſo in the *Apocalypſe*, *The keys of Hades and death* (chap. i. 18.) are ſtiled (chap. ix. 1.) *The keys of the pit of the abyſs.*

Ver. 18. *Haſt thou perceived*, &c.] We now aſcend from below the center of the earth to its ſurface; from the region of death to the world of life. *Haſt thou conſidered*[f] *the breadth of the earth*, &c. The queſtion relates not to a ſpeculative knowledge of the earth's extent, but to a providential ſurvey of it; ſuch as he alone can take who created it, and who alone is a competent judge how it ought to be provided for and governed.

Ver. 19—21. *Where* is *the way* where *light dwelleth?*] This queſtion differs from that in ver. 12—15. That related to the *morning* and its benefit to mankind,

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[c] See Windet *de vita functorum ſtatu*. p. 73—75.

[d] Iſaiah xiv. 9. שאול מתחת *Hell* (Sheol) *from beneath.*

[e] Ezekiel xxxi. 14, 16, 18.

[f] התבננת *Haſt thou conſidered?* chap. xxxii. 12. *Yea, I attended* (אתבונן) *unto you.*

20. Reveal: their well-diſtinguiſh'd paths define,
Guide us along th' inviolable line.
21. Skill in all this, O antemundane ſage,
Beſeems thy venerable length of age.

22. Inform us if thy curious travels know
My treaſur'd hail, and magazines of ſnow;

23. Spar'd

kind, this to ſettling the preciſe boundary of light and darkneſs, that is, day and night. One half of the earth is enlightened, the other half is in darkneſs at the ſame inſtant. This is owing to the ſphæroidical form given to the earth at its creation. Job is now aſked, whether he was witneſs to this operation by which the limits of light and darkneſs were fixed, and knew the extent both of the one and the other. But the queſtion is dreſſed in the glorious ornaments of ſublime poetry: *Light* and *Darkneſs* are repreſented as perſons: Each has its ſeparate dwelling and peculiar juriſdiction: The bounds of one never encroach on thoſe of the other.

Ver. 19. *Which is the way to the habitation of light? and the place of darkneſs, where* is *it?*

Ver. 20. *Surely thou canſt guide* (take) *us to its border; yea, certainly thou canſt ſhew the roads* which lead *to its houſe.*

Ver. 21. *Thou muſt know, for thou wert born at that time; as to the number of thy years,* they are *many.* Mr. Heath.

This is lofty irony.

Ver. 22—38. Haſt thou entered, &c.] This whole paragraph relates to thoſe changes in the ſtate of the atmoſphere, which we call the weather.

Ver. 22. *The treaſures of the ſnow,* &c.] Snow is the watery vapours frozen in the cloud; hail the ſame vapours frozen after they have run into drops large enough for rain. The clouds therefore are the *treaſures*, or rather *treaſuries*, of ſnow and hail. Job is ironically aſked whether he has ever been among them, to aſſiſt in, or at leaſt obſerve, thoſe wonderful operations.

23. Spar'd for the day of evil, when with ſtorms
Winter the foreſt and the fields deforms:
Or when ſtrange battel on my foes I pour,
And armies periſh in the wrathful ſhow'r.

24. When the hot eaſt-wind wheels its boiſt'rous courſe,
Who drives the tempeſt and directs its force?
Or by what arm is ruddy lightning hurl'd?
How burſt the flaſhes, and inwrap the world?

25—27. Who

Ver. 23. *Which I have reſerved*, &c.] The inſpired poet ſtill keeps in view the *moral* purpoſes for which the Deity employs his *natural* works. *The time of trouble* may ſignify not winter in general; but thoſe ſevere winters, in which there falls ſuch abundance of ſnow and hail as does infinite damage to the fruits of the earth, to cattle, and to human kind.

Leo Africanus aſſures us, that the caravans which travel through the African deſerts, are ſometimes ſuddenly overtaken with ſuch furious ſtorms of ſnow, that their beaſts and carriages and themſelves are caſt away in it.

the day of battle and war] Theſe expreſſions may only import that in ſuch *a time of trouble* as was mentioned in the former ſentence, God himſelf makes war upon his enemies; that is, puniſhes the ſins of men by uſing ſnow and hail to deſtroy their ſuſtenance. Extraordinary and miraculous ſnow or hail may alſo be intended, like that with which he puniſhed the Egyptians and the Canaanites[f]. There might be inſtances of the ſame kind before thoſe times, and which might fall within the compaſs of Job's experience or information.

Ver. 24—27. *By what way*, &c.] The wind, rain, and thunder which accompany, or immediately follow *the light* here mentioned, might have led our Tranſlators to render it *the lightning*, as in chap. xxxvii. 3.

That

[f] Exod. ix. 23. Joſ. x. 11.

25—27. Who faſhion'd the canals, which ſpout the rain
In flame and thunder on the deſert plain?
The howling wild, by human foot untrod,
Pours out green paſture from each teeming clod.

28. Tell

That ingenious traveller and naturaliſt Dr. Ruſſell informs us, in his obſervations on the weather at Aleppo, that March 1743 ſet in with variable ſpring weather (though ſomewhat cooler than uſual) which continued till the 23d; from which time till the end a great quantity of rain, hail and thunder.

On the 16th of October, at night, the ſecond rains fell with a good deal of thunder.

In January 1753 more rain fell in the day time than uſual in this month. Wind generally *north-eaſt* or *eaſt*, and moderate[g].

Ver. 24. *the light*] rather *the lightning*. How imperfect a ſolution of this phænomenon philoſophy is able to give, ſee in the remark on chap. xxxvii. 4.

which *ſcattereth*, &c.] when *the eaſt wind ſcattereth itſelf*, or *is ſcattered*[h]; &c.

Ver. 25. *Who hath divided a water-courſe*, &c.] *Who prepared*[i] *an aqueduct* (or *conduit*[k]) *for the overflowing of waters*. The ſublime metaphor of *the aqueduct* ſignifies, I ſuppoſe, the ways through the atmoſphere, in which the power of God conducts the heavy inundating clouds to their appointed vent.

for the lightning of thunder] *for the blaze*[l] *of thunder*. Mr. Heath.

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[g] Dr. Ruſſell's *Natural Hiſtory of Aleppo*.

[h] יפץ LXX. διασκεδαννυται *is ſcattered*. Verbs active which have no nominative expreſt or underſtood, muſt be turned in the paſſive voice.

[i] פלג *prepared*. So Mr. Heath renders it, and remarks that LXX. tranſlate it ητοιμασεν. The root פלג, he ſays, ſignifies *ſeparavit*, *diviſit*; and has likewiſe the ſignification of *ſetting apart to a particular uſe*. I could wiſh however he had produced a voucher for the latter acceptation.

[k] תעלה Some Greek verſions rendered it υδαγωγον *an aqueduct*, or *conduit*, as our bible turns it in II Kings xx. 20.

[l] חזיז *the blaze*. But Aquila renders it κτυπον *the crack*; Symmachus ψοφον *the ſound*. But it ſignifies in Arabic *ſecuit crenatim to cut a thing like the jagged edge of a leaf*. The noun חזיז denotes

28. Tell, who the father of the rain; and who
The plaſtic parent of the dropping dew.
29. What is the womb of ice? and whence is born
Hoar-froſt, that whitens in the wint'ry morn?

30. A

Ver. 26, 27. *To cauſe it to rain*, &c.] This circumſtance, where *no man is*, &c. is dwelt upon, to ſhew the proviſion which the creator makes for the ſuſtenance of *wild beaſts*. Compare Pſalm civ. 10, 11. Joel ii. 22. This inſtance of the power and providence of God might alſo be intended to ſuggeſt, that he who turns the barren wilderneſs into fruitful paſture, is equally able to change a miſerable condition into a happy one. Such an inſtruction is a ſtrong motive to confidence in God in the moſt deſperate ſituation, as Job thought his own to be. Compare chap. v. 9—11. and ſee the note there.

Ver. 28. *Hath the rain a father?*] The queſtion cannot be whether the rain hath a father, but *who is the father of the rain* [o] *?* as appears by the next ſentence, *or who hath begotten the drops of the dew?*

The firſt mechanical agents in the production of *rain* and *dew* are known only to him whoſe name is wonderful. With regard to *rain*, ſee the remark on chap. xxxvi. 27. As to *dew*, all the diſcoveries of philoſophy concerning it are couched in theſe few words; "If the vapours, after they are exhaled from off the waters, do not riſe very high in the atmoſphere, but hover near the ſurface of the earth, they then conſtitute what we call *a fog*. If they fall to the earth, being condenſed by the cold of the night, without uniting into drops large enough to be called rain, they are then ſaid to fall in *dew* [p]."

Ver. 29. *the ice—the hoary froſt*] *Hoar-froſt*, or white-froſt, is the dew frozen

or

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denotes *a flaſh of lightning* as it appears in the hot climates, in a jagged or zigzag form. Our engliſh bible tranſlates it *bright clouds*; but in the margin *lightnings*, in Zach. x. 1. *The Lord ſhall make bright clouds, and give them ſhowers of rain.* It certainly means there *flaſhes of lightning* burſting from the clouds, the prelude and concomitant of rain.

[o] הישׁ *is there?* LXX. מי יש τις ἐστιν, *who is?* ſo likewiſe the Vulgate, *Quis eſt?*

[p] Rowning's *Natural Philoſophy*, p. ii. 142. Chambers' *Dictionary*, article DEW.

30. A marble covering on the ſtreams is caſt,
And the broad lake with cold is fetter'd faſt.

31. When milder ſtars the gentle ſeaſon bring,
Canſt thou withold the beauties of the ſpring?

Or

or congealed early in cold mornings; chiefly in autumn [q]. Our ignorance in the mechanical production of ice and froſt was taken notice of in the remark on chap. xxxvii. 9, 10, 11.

Ver. 30. *The waters are hid*, &c.] Mr. Heath turns it, *The waters cover themſelves* [r] *as it were with a ſtone.* The ſon of Sirach has given a beautiful deſcription of this wonderful operation and appearance of nature: *When the cold north wind bloweth, and the water is congealed into ice; it abideth upon every gathering together of water, and clotheth the water as with a breaſt-plate.* Eccleſiaſt. xliii. 20.

the deep [s]] *The deep* cannot here mean *the ſea.* A frozen ſea was never ſeen in Arabia or its neighbourhood. Neither could ſuch a phænomenon be ſo much as heard of in thoſe days; when navigation had not reached to the high northern latitudes. But our author's word ſignifies, in the Arabic language, any deep gathering together of water, whether fountain, river, or lake. A *frozen lake*, &c. might be known even in Arabia, or in ſome of the adjacent countries. See the remark on chap. xxxvii. 10.

Ver. 31, 32. *Canſt thou bind*, &c.] He is now aſked, whether he has power over the heavenly bodies, to direct their motions, control their action upon the earth, and prevent the ſeaſons and weather which they are wont to produce.

The

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[q] Chambers' *Dictionary*, article HOAR-FROST.

[r] יתחבאו The Vulgate ſeems to have read יתקפאו *congelantur*; having rendered it *durantur*.

[s] תהום It is uſed for any large body of water. The ſtreams which ran from the rock ſmitten by the rod of Moſes, are called תהומיא רברבן *great deeps*, or fluxes of water; in the Targum on Pſal. lxxviii. 15.

Or when Orion lifts his ſtormy ſphere,
Canſt thou with flow'rs adorn the froſt-bound year?
32. By monthly ſtages doſt thou learn the ſun,
Through the vaſt orbit of the ſigns to run?
Or lead Arcturus and his ſons, to roll
In ſhining ranks around the northern pole?
33. Thy laws do theſe fulfil? with pow'rs from thee,
Hold they dominion in the earth and ſea?

34, 35. Come,

The gueſſes of the learned concerning thoſe aſtronomical terms which we tranſlate *Pleiades*, *Orion*, and *Arcturus*, were mentioned in the note on chap. ix. 9. Chryſoſtom explains *Mazzaroth* [1] of *the twelve ſigns* of the zodiac. Our marginal verſion adopts that explanation. *Bringing forth* the twelve ſigns each *in its ſeaſon*, or month, is an expreſſion accommodated to the then received ſyſtem of the world. The earth was ſuppoſed to be at reſt in the center; and the heavens to revolve annually round it, carrying with them the ſun, planets, and fixed ſtars.

Ver. 31. *the ſweet influences*, &c.] *The ſweet influences* are the pleaſant ſeaſon of ſpring; *the bands* are the rigours of winter when the earth is bound with froſt. The chief attention of the Arabs was not ſo much to the planets, as to the fixed ſtars, their riſing and ſetting, and their ſuppoſed influence in producing rain, wind, heat, cold, and all other changes of weather. See Pococke's Specimen Hiſt. Arab. 164. where we are told, that one of the three branches of knowledge which the ancient Arabs chiefly applied themſelves to, was the influence of the ſtars in producing rainy weather.

Ver. 33. *the ordinances of heaven*, &c.] By *heaven* is meant the celeſtial ſphere, or the heavenly bodies contained in it. *The ordinances of heaven* are the laws by

[1] מזרות Some will have the root to be אזר to *gird*. אזור is *a girdle*. Hence (ſays Caſtell.) אזור המזלות *the girdle*, or belt, *of the* conſtellations, i. e. the zodiac. See other derivations in Clodius' *Lexicon Selectum*, p. 335.

34, 35. Come, to its pitch thy thund'ring voice extend,
Summon the clouds from heav'ns far-diſtant end:
Involv'd in darkneſs, and begirt on high
With ſeas of vapours, bid the lightnings fly:
Hark! do they anſwer, "Here?" and diſtant bear
Thy awful mandates through the trembling air?

36. Vague

by which thoſe bodies perform their revolutions: And *the dominion thereof in the earth* denotes their real, or ſuppoſed, action and effects upon our atmoſphere and terraqueous globe.

Ver. 34—38. *Canſt thou lift up thy voice*, &c.] Thunder-ſhowers were the ſubject in ver. 25—27. The ſame ſubject ſeems to be reſumed here. But there the operation was, the guiding of the rainy clouds, through the air, to the place appointed for the diſcharge of their contents: Here a body of dark clouds is collected, to form, as it were a pavillion for the Lord of thunder. The rain is mentioned there as poured down on the deſert, for the benefit of wild beaſts: Here it is ſent to mollify the hardened glebe, and prepare the field for plowing and ſowing. The lightnings alſo are here ſent forth with greater pomp of divine majeſty. One is apt however to think, that theſe verſes ſhould have been ſubjoined immediately after ver. 27. and that this diviſion of the ſpeech would be cloſed with more propriety and dignity by verſes 31, 32, 33. which mention the courſe of the ſun, and thoſe conſtellations which were thought to produce rain and all the other variations of weather.

Ver. 34. *Canſt thou lift up*, &c.] What can be more humiliating than ſuch interrogations as this? What muſt Job, what muſt any man, think of himſelf, for daring to enter into a ſtrife with God, and to find fault with his ways; when his own ignorance is thus contraſted with his wiſdom, his own weakneſs with his power, and his own littleneſs with his tremendous majeſty?

Ver. 35. *Here we* are] This ſurprizing figure of ſpeech, which gives intelligence and a voice to the lightnings, expreſſeth, with great ſublimity, the punctuality with which inanimate creatures obſerve the laws preſcribed to them, and perform the ſervice enjoined them by their Creator. The author of *Baruch* has

36. Vague meteors, wild phenomena, who taught
Theſe not to err, as though endow'd with thought?

37. Who ranges the celeſtial urns, and pours
In wiſdom's ſeaſon their emollient ſhow'rs;

38. The

has imitated this wonderful proſopopeia, chap. iii. 34. *The ſtars ſhined in their watches, and rejoiced: when he calleth them they ſay, Here we be.*

Ver. 36. *Who hath put wiſdom*, &c.] This proſe may be turned into the following diſtich,

Who planted reaſon in the human breaſt?
Who on the mind ideal forms impreſs'd?

But the ſentiment bears no ſort of analogy to what goeth before and cometh after. The learned Schultens therefore has, by the help of the Arabic, offered another tranſlation; which carries on the grand figure that cloſed the preceding verſe.

Who put wiſdom in wild motions[u]*?*
Or who hath given to a phænomenon[w] *underſtanding?*

By *wild motions* and *a phænomenon* are meant thunder, lightning, rain, and other meteors. Their motions are ſaid to be wild and vague, becauſe they ſeem ſo to us. Philoſophy has not been able to reduce their operations to any certain theory. Nevertheleſs they are governed by laws, as ſteady as thoſe which regulate the motions of the heavenly bodies. This the poet has ſuggeſted by the noble expreſſions, *putting wiſdom and underſtanding* into theſe wild phænomena.

Ver. 37, 38. *Who can number*, &c.] The work of providence deſcribed in theſe

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[u] בטחות *wild motions.* The root טחא in Arabic ſignifies *vagari, oberrare ſine certa lege.*

[w] שכוי *a phænomenon*, or *apppearance, adſpectabile, apparens.* The root שכה is in Chaldee, *ſpectavit, imaginatus eſt.* The noun שכיות in Iſaiah ii. 16. ſignifies *ſpectacula*, or *ſpectabiles figuræ, pictures.* Vid. Schultens, & Clodii *Lex. Select.*

38. The glebe to looſen, when the glowing ray
Hath harden'd into rock the binding clay?

39. Does thy all-pow'rful impulſe drive along
The mother *lioneſs*, ſo ſwift and ſtrong?

Furious

theſe verſes is, the collecting and arranging the clouds in the moſt fitting ſeaſon, and then diſpoſing them in the moſt proper manner for emptying themſelves in beneficent ſhowers upon the arable lands. The beautiful images with which the deſcription is adorned, are as follow: (1) *The collecting* and *arrangement* of the clouds is expreſt by a metaphor taken from a civil or military enrolment, *who can number*, &c. See II Sam. xxiv. 10. (2) *The clouds* themſelves are compared to thoſe earthen jars in which the eaſtern people keep their water and their wine, *the bottles* (or *pitchers*) *of heaven*. See I Sam. x. 3. Iſaiah xxx. 14. Lament. iv. 2. (3) *The diſpoſing* the clouds in a proper manner for emptying themſelves, is denoted by the poſition into which a pitcher, or jar, is put for pouring out its contents: who can *lay along* the pitchers of heaven? This image is ſimilar to the inclined urn which the heathen poets place in the hand of a river-god. The urn repreſents the fountain from which the river flows; and what fountains are to rivers, the clouds are to rain. I am indebted to Schultens for the ſubſtance of this note.

Ver. 38. *When the duſt*, &c.] Theſe ſhowers are ſent to mollify the glebe, and prepare it for plowing; when it has been baked and hardened by the long drought of ſummer. Compare Pſalm lxv. 9—13.

Ver. 39, 40. *Wilt thou hunt*, &c.] Verſe 39 ſhould have begun a new chapter. For we there paſs to quite a new topic, the brute animals which inhabit the air, the land, and the water. This ſubject is continued, with a few ſhort interruptions, unto the end of the Almighty's ſpeech. The judicious Poet has ſelected thoſe ſpecies of animals, in which the wiſdom, power, and providential care of the Creator are moſt eminently diſplayed. The tendency of the deſcriptions is, to raiſe in our minds ſuch admiring ſentiments of the Deity as will effectually extinguiſh diſcontent, and ſilence murmurings againſt his diſpenſations.

Furious at eve ſhe hunts the yelling wood,
And ſwells her empty pap with milky food.
Is it thy hand the *lion colts* ſuſtains,
And pours the carnage through their greedy veins;
40. When couchant in the ſhaggy mountain lair,
In watch of quarry, o'er the vale they glare?

41. Lo,

Ver. 39. *Wilt thou hunt*, &c.] *Wilt thou hunt the prey for the lioneſs*[x]? The queſtion turns upon making proviſion for the lioneſs and her family of ſucking whelps. The wonderful providence of God effects this, by the tender feelings of parental affection which he has infuſed into this ſavage animal, and the peculiar fierceneſs and ſwiftneſs which he has given to it, to hunt the prey that ſhe may have a ſupply of milk for her young.

Or fill the appetite, &c.] This is a different queſtion. It relates to qualifying the young *weaned* lions[y] to provide for themſelves.

Ver. 40. *When they couch*, &c.] Statius finely deſcribes a lion in this attitude:

Qualis ubi primam leo mane cubilibus altis
Erexit rabiem, & ſævo ſpeculatur ab antro
Aut cervum aut nondum bellantem fronte juvencam[z].

So the fierce lion, at the riſing day,
His hunger wakes, and meditates the prey:
Cloſe ambuſh'd in the mountain den he lies,
And darts along the vale his glaring eyes;
If chance ſome ſtately ſtag his claw invite,
Or heifer yet unbudded for the fight.

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[x] לביא Vulg. *leænæ*. See Ezek. xix. 2. and Hieroz. part i. 719.

[y] כפירים, Ezek. xix. 3. Hieroz. ubi ſupra.

[z] Theb. vii. 760.

41. Lo, the young *ravens*, from the neſt exil'd,
On hunger's wing attempt th' aerial wild:
Who leads their wand'rings, and their feaſt ſupplies?
To God aſcend their importuning cries.

CHAP. XXXIX.

Ver. 1. When did the *mountain goat*, or bounding *roe*,
In their hard travail thy aſſiſtance know?

2. Thou

Ver. 41. *Who provideth for the raven*, &c.] The raven, one is apt to think, has ſlipped in here by miſtake. Should he not rather have been joined with ſome of his feathered relations, in the ſubſequent chapter? But perhaps he is mentioned here, becauſe he lives on carrion, and may be ſuppoſed to feed on the carcaſſes which the lion leaves. The difficulty of meeting with ſuch kind of food renders the divine power more illuſtrious in preſerving this ſpecies of creatures. Compare Pſalm cxlvii. 9.

CHAP. XXXIX.

Ver. 1. *Knoweſt thou—canſt thou mark*] Not meer knowledge, but providential care and protection is intended here[a]. *To know* is uſed in this ſenſe in Pſ. xxxi. 7. The other expreſſion *canſt thou mark*, &c. ſhould have been *canſt thou watch over*, or *preſerve*[b], the calving of the hinds? i. e. the hinds when they calve.

the wild goats[c] *of the rocks*] The kind of *wild goats* here mentioned is the *Ibex*, the *Eveck*. Its habitation is on the tops of the higheſt rocks, where its perpetual

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[a] See verſes 26, 27.

[b] Chap. x. 12. *Thy viſitation hath preſerved* (שמרה) *my ſpirit.* Grotius expounds חלל אילות תשמר, *An obſtetricari potes cervis fœminis?*

[c] יעלי, V. *ibices.*

2. Thou to their ſwelling womb its moons ordain?
Thou watch the burden to the hour of pain?
3. Bending they ſtrain t' emit the ſtruggling birth,
And caſt their ſorrows on the rugged earth:

4. Faſt

tual leaping from precipice to precipice, together with the kids, expoſes them to ſo many perils, that without a ſingular care of providence the breed muſt periſh. It is remarkable for its ſwiftneſs and agility, for the largeneſs of its horns, which bend backward and extend to the buttocks, and for its affection to its parents and young[d].

the hinds] The *hind*, or roe, is the female of the hart. It is a lovely creature, of an elegant ſhape, and its hair is of great price. It is noted for its ſwiftneſs and the ſureneſs of its ſtep. The rutting time is at the coming in of autumn. They go eight months in their pregnancy, and bring forth in the ſpring. This creature is timorous, perpetually fleeing from wild beaſts or men, and jumping among the rocks[e].

Ver. 2. *Canſt thou number—knoweſt thou*, &c.] *Canſt thou number* is here equivalent to *Canſt thou appoint the number*, &c. See chap. xiv. 5. And *knowing* means operative providential care, as in ver. 1.

Ver. 3. *They bow themſelves*, &c.] The difficulty with which theſe creatures bring forth their young, is taken notice of by Pliny[f], as Grotius remarks. That difficulty is here painted by our poet in very expreſſive terms:

They bow themſelves, they burſt[g] with their pangs, they caſt out[g] their young ones.

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[d] I Sam. xxiv. 3. Pſal. civ. 18. Hieroz. p. i. 917—920.

[e] II Sam. xxii. 34. Pſal. xviii. 34. Cant. ii. 8, 9. viii. 14. Habak. iii. 19. Hieroz. p. i. lib. iii. cap. 17.

[f] *Nat. Hiſt.* lib. viii. 32.

[g] תשלחנה and תפלחנה. Mr. Heath obſerves, that theſe words are marked in ſome MSS. with a circle (o) to ſhew, as he imagines, that they have changed places.

4. Faſt the hale infants thrive; then leave their home,
Hang o'er the cliffs, and through the vallies roam.

5. Who from the *foreſt-aſs* his collar broke,
And manumis'd his ſhoulder from the yoke?

6. Wild

Ver. 4. *are in good liking* [h]] This verſion gives the force of the original word, which denotes *healthfulneſs* and *plumpneſs*.

They grow up with corn] *They grow up in the deſert* [i]. Bochart remarks [i], that in Arabia the corn is cut (or plucked up) in March and April, at which time theſe kids and fawns are not yet brought forth, or but juſt littered. They grow up therefore not with corn, but with the few ſhrubs and hardy plants which the deſerts afford: a circumſtance which renders their preſervation and *good-liking* the more wonderful.

They go forth] into the wide world to cater for themſelves.

return not unto them] unto their parents.

Ver. 5. *the wild aſs*] The beautiful variety in the works of God is apparent in this animal, which though ranked under the ſame genus with the domeſtic aſs, differs widely from it; in the liberty it enjoys, the place of its habitation, and its manners.

free] The word does not imply here an antecedent ſtate of bondage. It ſignifies freedom in oppoſition to ſlavery; an exemption from the ſervitude to which the domeſtic aſs is made ſubject; which exemption is expreſſed in the next ſentence by *looſing the bands of the wild aſs*.

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[h] יחלמו In the Syriac Teſtament III John 2. חוה חליס is the tranſlation of ὑγιαίνω. Clodius alſo in his *Lexicon Selectum* obſerves, that this verb ſignifies both in Syriac and Arabic *to be fat*.

[i] בר It ſignifies *the deſert* in the Arabic Pſalter, Pſalm xlix. 11. as likewiſe בריה Pſalm xxviii. 7. Caſtell. likewiſe informs us in his *Lex.* that עשל אלבר is *wild honey*. And חיות ברא are *the wild beaſts*, *the beaſts of the deſert*, in the Targum on Pſalm lxviii. 23, 24.

6. Wild tenant of the waſte, I ſent him there,
Among the ſhrubs, to breathe in freedom's air.
7. Swift as an arrow in his ſpeed he flies,
Sees from afar the ſmoking city riſe;
Scorns the throng'd ſtreet, where ſlav'ry drags her load,
The loud-voic'd driver and his urging goad:
8. Where'er the mountain waves its lofty wood,
A boundleſs range, he ſeeks his verdant food.

9. The ſavage *reem*, in thy own deſerts bred,
Shakes the tall terrors of his horned head:

The

Ver. 6. *the wilderneſs*] The deſerts of Arabia, as well as Africa and India, are the habitation of this creature. He is a gregarious animal: For they go in herds to paſture and to watering. Yet in Hoſ. viii. 9. he is ſaid to be *ſolitary* becauſe he frequents lonely places. In ſome countries the wild aſs is very tall and beautifully ſtriped, in others they are grey or of an aſh colour and low of ſtature [k].

The barren land] In the hebrew, *ſalt places*. The ſoil of deſerts, thoſe of Arabia in particular, abounds with ſalt; as appears from the brackiſh taſte of the ſprings and plants that are found there. Salt was a metaphor to expreſs barrenneſs, becauſe the plains bordering on the lake of Sodom are the moſt barren ſpots in all Paleſtine. When Jordan overflows its banks this lake alſo overflows the neighbouring ſhores, and leaves a coat of ſalt upon the land [l].

Ver. 7. *He ſcorneth*, &c.] This is a very animated amplification of the *freedom* mentioned ver. 5. which freedom is here contraſted with the bondage and drudgery of the tame aſs.

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[k] Hieroz. p. i. lib. iii. cap. 16.

[l] See Judges ix. 45. Jer. xvii. 6. Michaelis in Prælect. p. 40. n. 42. and Maundrel's *Journey*, &c.

The mighty monarch of the mountain groves,
And brawny-limb'd, with furious gait he moves.
Will he forget his fierceneſs, at thy call?
Accept thy hire, and ſlumber in thy ſtall?

10. Foam

Ver. 9. *the unicorn*] *the wild bull.* The hebrew name is *Reem*, which appears from the alluſions to it in ſcripture to be a creature of great ſtrength, with high and terrible horns, and of the beeve kind [m]. It cannot therefore be the *unicorn*, which is a fiſh in the north ſeas. the land unicorn is a meer fiction. Neither can it be the *Rhinoceros*, which hath but one horn, and that a very ſhort one placed juſt over the noſe [n]. Neither is it the *Arabian Reem*, which is a ſpecies of *roe* and a weak timid animal. It is moſt probably the *wild bull*, bred in the Syrian and Arabian deſerts; which anſwers perfectly well to the characters of the *ſcripture Reem.* The Arab poets are very copious in their deſcriptions of the hunting of this animal, and borrow many images from its beauty, ſwiftneſs, ſtrength, and the loftineſs of its horns. They repreſent it a very fierce and untameable beaſt, white on the back, with large ſhining eyes. The reader however ought to be informed, that one of the Arabian poets joins it with the *roes*; perhaps becauſe they are both wild creatures. Damir, their great naturaliſt, in the chapter which he entitles *Of the wild bull*, deſcribes no other than *a wild ſtag*. But ſo Cæſar ſpeaking of the *Urus*, of the black foreſt in Germany, calls it *bos cervi figura, a beeve ſhaped like a ſtag* [o]. The *Reems* are in effect called *wild bulls* by the Pſalmiſt Pſalm xxii. For thoſe whom he ſtiles *bulls*

[m] Numb. xxiii. 22. xxiv. 8. Deut. xxxiii. 17. Pſal. xxii. 13, 22. xxix. 6. xcii. 11. Iſaiah xxxiv. 6, 7.

[n] We learn from Dr. Parſons, in the *Philoſophical Tranſactions* for the year 1743, that there is in Africa a ſpecies of Rhinoceros that hath always a double horn upon the noſe. The doctor produced to the members of the Royal Society a double horn, of this creature, brought from the Cape of Good Hope. But neither Job nor the writer of the poem can be ſuppoſed to have heard of ſuch an animal; nor will this circumſtance of a double horn intitle it to the deſcription of the *Reem.*

[o] Schultens *in loc. Hieroz.* p. i. 965, 966. Clodius in his *Lex. Select.* ſays, that the *Reem* occurs nine times in the hebrew bible; and that its name is derived from רום *altum eſſe*, on account of the tallneſs of its ſtature or the loftineſs of its horns.

10. Foam in thy harneſs, tremble at thy rod,
Harrow the vale and break the ſtubborn clod?
11. Wilt thou, relying on his force, demand
His hoof to threſh the harveſt of thy land?
12. Or to his ſhoulder truſt the loaded wain,
Which fills thy garners with the precious grain?

13. The *camel-bird*, with her broad quiv'ring vans,
In ſtately pride, her heated body fans:

But

bulls of Baſhan, i. e. of the mountains of Baſhan, ver. 13. he calls *Reems* ver. 21. as though they were ſynonimous terms. In ſhort the *Reem* muſt be ſuppoſed to be of *the beeve kind*; ſince it is repreſented in our author's deſcription as qualified by its make and ſtrength for the buſineſs of agriculture like the tame ox.

Ver. 9. *or abide by thy crib?*] The original may be rendered, *or will he lie all night on thy threſhing floor?* i. e. to guard it. Mr. Merric has made it appear probable, that bulls were in the earlieſt ages employed, as dogs, to guard fields. Oxen are actually put to this uſe by the Hottentots [p].

Ver. 11. *thy labour*] the labour of threſhing the corn. The eaſtern nations do not bring their corn in the ſtraw to the barn. They ſeparate the grain on a round level plat of ground, in or near the field where it grew, and in the open air. Neither do they uſe a flail, but the hoofs of beeves to tread it out [q]. This is ſtill the practice in Syria, Egypt, and Barbary; excepting that in the latter country they employ horſes and mules, inſtead of beeves, in this ſervice [r].

Ver. 12. *gather* it into *thy barn*] The original is, *and gather thy threſhing-floor*; that is, the increaſe, or produce, of thy threſhing-floor, as in Numb. xviii. 30. Will he cart thy corn, after it has been threſhed, to thy barn?

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[p] See Merric's *Annotations on the Pſalms*, p. 28.

[q] Deut. xxv. 4. Hoſ. x. 11.

[r] Shaw's *Travels*, p. 139. 4to. Pococke's *Deſcription of the Eaſt*, vol. i. p. 208.

But does her wing the ſtork's wiſe inſtinct ſhare?

14. For to the ſand ſhe truſts her oval care;

15. Warms

Ver. 13—18. Gaveſt thou *the goodly wings*] The great deſcriptive powers of our ſacred poet ſhine out with increaſing luſtre. This ſhort deſcription of the *Oſtrich* is rich in poetical ornaments, and is a finiſhed piece of miniature painting.

Ver. 13. Gaveſt thou *the goodly wings*, &c.] The words *gaveſt thou* are inſerted by our tranſlators. Mr. Heath renders the ſentence more juſtly,

The wing of the oſtrich[s] is triumphantly expanded[t].

The word which our engliſh bible renders the *peacock* is one of the hebrew names[s] of the *Oſtrich*[s]. The peacock was not known in Syria, Paleſtine, or Arabia before the reign of Solomon, who firſt imported it. It was originally from India. Beſides, the *oſtrich*, not the *peacock*, is allowed on all hands to be the ſubject of the following parts of the deſcription. Neither is the peacock remarkable for its wing, but for the beauties of its tail: Whereas *the triumphantly expanded*, or as Dr. Shaw turns it, *the quivering expanded wing* is one of the characteriſtics of the *Oſtrich*. "When I was abroad (ſays this entertaining writer) I had ſeveral opportunities of amuſing myſelf with the actions and behaviour of the *Oſtrich*. It was very diverting to obſerve, with what dexterity and equipoiſe of body it would play and friſk about on all occaſions. In the heat of the day particularly, it would ſtrut along the ſunny ſide of the houſe with great majeſty. It would be perpetually fanning and priding itſelf with its *quivering expanded wings*, and ſeem at every turn to admire and be in love with its own ſhadow. Even at other times, when walking about or reſting itſelf on the ground, the wings would continue theſe fanning and vibrating motions, as if they were deſigned

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[s] רננים. The other name is יענה. Theſe two names diſtinguiſh this creature by its vociferation, the noiſes it makes being loud and ſonorous. The verbs רנן and ענה ſignify *exclamare, clamare fortiter*. In Arabic רנן ſignifies *ſonum tremulum et tinnulum edidit, clamavit*, quod Struthiones fœminæ maximé faciunt. Hieroz. p. ii. lib. ii. cap. 16. Shaw's *Travels*, p. 450—455. 4to. Clodii *Lex. Select.* p. 480. See the note on chap. xxx. 29.

[t] נעלסה. It is engliſhed *to rejoice* in chap. xx. 18. and *to ſolace one's ſelf* in Prov. vii. 18. According to Buxtorf, in his *Concordance*, it anſwers to the Latin *exſultare*; which denotes joy expreſſing itſelf in leaping and dancing.

15. Warms it a while, improvidently leaves,
Nor peril from the cruſhing paw conceives:

16. Unus'd

deſigned to mitigate and aſſwage that extraordinary heat wherewith their bodies ſeem to be naturally affected."

The *Oſtrich* is called by the Perſians the *Camel-Bird*: becauſe it reſembles a camel in its neck, height, and walk; and a bird in its bill and feathers. See Shaw's *Travels* p. 450, &c. 4to. and Hieroz. p. ii. lib. ii. c.16.

Or wings and feathers, &c.] The tranſlation, I apprehend, ſhould be,

Is it the pinion and feathers of the ſtork[y]*?*

The Oſtrich prideth herſelf in her quivering expanded wing, but without reaſon; ſince it does not, like the wing of the *ſtork*, provide for the ſecurity and education of her young. Natural affection is as remarkable in the *ſtork* as the want of it is repreſented to be (ver. 16.) in the *Oſtrich*.

Ver. 14, 15. *Which leaveth*, &c.] *As for the ſtork*, the lofty *fir-trees* are *her houſe*. But the improvident Oſtrich *depoſiteth*[w] her eggs in the earth.

The Oſtrich buildeth her neſt on ſome ſandy hillock, in the moſt barren and ſolitary receſſes of the deſert; expoſed to the view of every traveller and the foot of every wild beaſt. She ſits upon her eggs, as other birds do; but then ſhe ſo often wanders, and ſo far, in ſearch of food, that frequently the eggs are addle by means of her long abſence from them[x]. Leo Africanus ſays, they lay about ten or a dozen eggs at a time. But Dr. Shaw ſays, that by the repeated accounts

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[y] אם אברה חסידה ונצה *Is it the pinion of the ſtork, and the feathers?* Caſtellio turns the whole verſe, *Utrum generoſiores ſunt alæ ſtruthio-cameli, an pennæ plumæque ciconiæ?* אם is interrogative in chap. xxxviii. 33. *Canſt thou ſet* אם תשים, and in many other places. See Noldius. אברה or אבר ſignifies *a wing*, or *pinion*, and נצה *feathers*, in Ezek. xvii. 3. אברה is here uſed in the abſolute form inſtead of the conſtruct. Guarin. produces ſeveral inſtances of this anomaly; in his hebrew grammar, vol. i. p. 121. חסידה *the ſtork*, is ſo rendered in the margin, and elſewhere by our tranſlators. See Pſal. civ. 17. Jer. viii. 7.

[w] תעזב *ſhe leaveth.* Dr. Shaw juſtly renders it *ſhe depoſiteth:* for the word ſignifies *to truſt*, or *commit*, *to*, in ver. 11. *wilt thou leave thy labour to him?*

[x] Hieroz. part ii. 253, 257.

16. Unus'd a mother's tender fears to feel,
Afar ſhe wanders for her morning meal;
Adopts, in her return, ſome caſual brood,
Mother in vain, and cruel to her blood.

17. God

counts which he received from his conductors, as well as from Arabs of different places, he had been informed they lay from thirty to fifty. He adds "We are not to conſider this large collection of eggs, as if they were all intended for a brood. They are the greateſt part of them reſerved for food, which the dam breaks and diſpoſeth of according to the number and cravings of her young ones."

Ver. 16. *She is hardened*[y], &c.] "On the leaſt noiſe (ſays Dr. Shaw) or trivial occaſion, ſhe forſakes her eggs, or her young ones: to which perhaps ſhe never returns; or if ſhe does, it may be too late either to reſtore life to the one or to preſerve the lives of the others. Agreeable to this account, the Arabs meet ſometimes with whole neſts of theſe eggs undiſturbed: ſome of them are ſweet and good, others are addle and corrupted; others again have their young ones of different growth, according to the time, it may be preſumed, they have been forſaken of the dam. They (the Arabs) oftner meet with a few of the little ones, no bigger than well grown pullets, half ſtarved, ſtraggling and moaning about like ſo many diſtreſſed orphans for their mother. In this manner, *the Oſtrich* may be ſaid *to be hardened againſt her young ones, as though they were not hers*; *her labour* (in hatching and attending them ſo far) *being in vain, without fear*, or the leaſt concern of what becomes of them afterwards. This want of affection is alſo recorded Lament. iv. 3. *The daughter of my people* is become *cruel, like the Oſtriches in the wilderneſs*[z]."

To this account we may add, When ſhe has left her neſt, whether through fear or to ſeek food, if ſhe lights upon the eggs of ſome other Oſtrich, ſhe ſits upon them, and is unmindful of her own[a].

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[y] הקשיח Vid. Iſ. lxiii. 17. *prædurus fuit*, phyſicé & moraliter. Arab. קשח and משה idem notant. conf. Schult. ad h. l. Clodii *Lex. Select.*

[z] Dr. Shaw, in the pages of his *Travels* above referred to.

[a] *Hieroz.* p. ii. 254, 255.

17. God in his wiſdom form'd this ſtupid kind,
Creation's fool, all body without mind.
18. Yet when her ſudden enemy ſhe ſees,
Upriſing like a tow'r away ſhe flees;

In

Ver. 17. *Becauſe God hath deprived her*, &c.] Natural affection and ſagacious inſtinct are the grand inſtruments, by which providence continueth the race of other animals: But no limits can be ſet to the wiſdom and power of God. He preſerveth the breed of the Oſtrich without thoſe means, and even in a penury of all the neceſſaries of life.

"Thoſe parts of the *Sahara* (the deſert) which theſe birds chiefly frequent, are deſtitute of all manner of food and herbage; except it be ſome few turfs of coarſe graſs, or elſe a few other ſolitary plants of the *laureola*, *apocynum* and ſome other kind, each of which is deſtitute of nouriſhment, and, in the Pſalmiſt's phraſe, even *withereth afore it is plucked* [b]. So that conſidering the great voracity of this Camel-Bird, 'tis wonderful not only how the little ones, after they are weaned from the proviſion I have mentioned [c], ſhould be brought up and nouriſhed; but even how thoſe of fuller growth, and much better qualified to look out for themſelves, are able to ſubſiſt [d]."

Ver. 18. *When ſhe lifteth up herſelf*, &c.] "Notwithſtanding the ſtupidity of this animal, its Creator hath amply provided for its ſafety; by endowing it with extraordinary ſwiftneſs, and a ſurprizing apparatus for eſcaping from its enemy. They, *when they raiſe themſelves up* [e] for flight, *laugh at the horſe and his rider*. They afford him an opportunity only of admiring at a diſtance the extraordinary agility, and the ſtatelineſs likewiſe, of their motions, the richneſs of their plumage,

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[b] Pſal. cxxix. 6.

[c] The eggs. See the note on ver. 14.

[d] Shaw's *Travels*, p. 450—455. 4to.

[e] במרום תמריא LXX. ὑψοῦ ὑψοῦ Vulg. in *altum alas erigit*. Mr. Heath, *when ſhe extendeth herſelf in height*.

In clouds of whirling ſand, to fav'ring gales
She ſpreads the volumes of her plumy ſails:
With native ſpurs ſhe ſtimulates her ſpeed,
And mocks, aloof, the hunter and his ſteed.

19. Haſt thou with proweſs fill'd the *martial horſe?*
Thou ton'd his throat with roaring thunder's force?

20. Light

age, and the great propriety there was in aſcribing to them an *expanded quivering wing*. Nothing certainly can be more entertaining than ſuch a ſight; the wings, by their rapid but unwearied vibrations, equally ſerving them for ſails and oars; while their feet, no leſs aſſiſting in conveying them out of ſight, are no leſs inſenſible of fatigue."

Ver. 19—25. *Haſt thou given the horſe*, &c.] The fire and ſublimity of this paſſage are perhaps no where equalled, except by the great author himſelf in his deſcription of *Leviathan*. The preſent ſituation however of verſes 22, 23. throws the whole into confuſion. For thoſe parts of the deſcription which precede and follow ver. 22, 23. repreſent the horſe in his *rank*, ſmelling the battle *afar off*; and paint him in every attitude of ardour and impatience for the fight. But in ver. 22, 23. he is in the very midſt of the engagement, intrepidly keeping his ground againſt all its terrors. In propriety of order therefore thoſe verſes, 22, 23. ſhould conclude the deſcription.

Ver. 19. *haſt thou clothed his neck*, &c.] I underſtand this of the *neighing* of the war-horſe, which though ſhrill is compared to thunder for its loudneſs and terror. An ingenious gentleman aſſured me, that he has heard his own horſe perfectly *roar* when he was provoked by blows.

The *neck* is here put for the throat through which the voice paſſeth, as in Virgil (quoted by Bochart) when he is deſcribing the ſwans:

Dum ſeſe a paſtu referunt, et longa canoros
Dant per colla modos ——

Thunder

20. Light as the locuſt, in the field he bounds;
His ſnorting with majeſtic terror ſounds:

21. Ardent

Thunder [f] means the terrible modification of the voice of the war-horſe when he *neighs*.

His throat is ſaid *to be clothed with thunder*; which may ſeem a harſh expreſſion. But the hebrews denoted any permanent quality or circumſtance by this metaphor. Thus it is ſaid in Ezek. xxvi. 16. *they ſhall clothe themſelves with trembling*; that is, they ſhall tremble every moment.

Ver. 20. *Canſt thou make him afraid*, &c.] *Canſt thou make him leap* [g] *as the locuſt* [h]*?* This agility expreſſeth his joy to find himſelf in the rank of battle. Ælian ſays of the war-horſe, "when he hears the ſounding of the reins and the clattering of the bits, and ſees the breaſt-plates and forehead-pieces, he neighs, and *leaping* makes the ground to ring with his hoofs [i]." The ſimile of *the locuſt* is illuſtrated by Dr. Shaw. This inſect, he ſays, hath the two hindermoſt of its legs, or feet, much ſtronger, larger, and longer than any of the foremoſt: In them the knee, or articulation with the leg and thigh, is diſtinguiſhed by a remarkable bending, or curvature, whereby it is enabled, whenever prepared to jump, to ſpring and raiſe itſelf with great force and activity [k].

the

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[f] רעמה Theodotion renders it χρεμετισμον *neighing*; and the Vulgate *hinnitum*. It may be רעם, *thunder*, with a feminine termination; as אברה אבר a wing, and אורה אור light, according to Bochart's remark in *Hieroz.* P. i. p. 126. I find in Caſtell. *Lex.* that the verb רעם ſignifies in Syriac, *iratus eſt, infremuit, tonare fecit*; and רעם, in *Arabic*, *ira percitus eſt, vociferatus eſt* camelus. Caſtellio's verſion is, *aut ejus clamoſam cervicem induiſti?*

[g] חתרעיש The verb is uſed for *the dancing motion* of the ground in an earthquake, Pſ. lxviii. 9. The noun for *the brandiſhing* of a ſpear, Job xli. 21.

[h] ארבה, always in other places rendered *the locuſt*. It ſeems to denote the genus. There are three ſpecies of them, as Dr. Shaw remarks; סלעם, חרגל, and חגב.

[i] Hieroz. p. i. 122.

[k] Shaw's *Travels*, p. 420. 4to.

21. Ardent for fame, and glorying in his might,
He paws, he ſtamps, impatient for the fight:
24, 25. The ground he ſwallows in his furious heat,
His eager hoofs the diſtant champain beat:
He ſcarce believes that the ſhrill trumpet blows;
He neighs exulting as the blaſt ſtill grows;
Trembling with rapture, when the ſhouts from far
And thunder of the chiefs arouſe the war:

22. Deriding

the glory of his noſtrils, &c.] *the ſtrength*[l] *of his ſnorting*[m] *is terrible.* Mr. Heath. This action of the horſe denotes joy heightened to a pitch of fury.

Et fremitum patulis ſub naribus edit ad arma. *Lucret.*

——*When by fierce alarms*
He ſnorts, and bears his rider on to arms. Creech.

Ver. 21. *He paweth in the valley*] The valley, or plain [n], is mentioned, becauſe cavalry cannot act in a hilly country. His *pawing* expreſſeth his impatience for the ſignal of battle.

He rejoiceth in his ſtrength] conſcious of his powers, and fill'd with the proſpect of victory and glory.

He goeth on to meet, &c.] *He would go out* [o] *to meet the armed men.* He can hardly keep his rank, ſo eager is he to charge the enemy.

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[l] הוד de *vigore* quoque ac *vehementia vocis* dicitur *Job* xxxix. 20. ubi de equo, *magnificentia ronchi ejus eſt terribilitas.* Clodii *Lex. Select.*

[m] נחרו *his ſnorting.* The feminine is ſo rendered Jer. ix. 16. The word for *noſtrils* is נחירים Job xli. 12.

[n] עמק, LXX. ἐν πεδίῳ.

[o] יצא *he would go out*, ſo in chap. xx. 24. יברח ſhould be rendered, *he would flee.* The Hebrews having no optative, or ſubjunctive, or potential mood, often employ their ſimple future indicative to expreſs the powers of them all.

22. Deriding death, he ruſhes undiſmay'd
Where flames with horrid wheel the ſlaught'ring blade,
23. Where quivers clang, and whizzing arrows fly,
And ſpears and jav'lins lighten in his eye.

26. Does

Ver. 22, 23. *neither turneth he back*, &c.] *The ſword from which he turneth not back*, muſt ſurely be the ſword lifted up to ſtrike him, the ſword therefore of the enemy: and *the quiver which rattleth againſt him*, muſt mean the quiver and arrows which rattle againſt him, or are ſhot at him, when the battle is begun. His courage and daring ſpirit, which urge him on amidſt theſe horrors, is plainly the finiſhing ſtroke in the deſcription. Accordingly Dr. Young has in his tranſlation cloſed the deſcription with theſe two verſes, and I have followed his example.

Ver. 23. *the ſhield*] *the javelin*, which is a ſhort ſpear. It undoubtedly means ſome ſuch offenſive weapon, in Joſh. viii. 18, 26. where it is tranſlated *a ſpear*.

Ver. 24. *He ſwalloweth the ground*, &c.] This verſe ſhould have been joined to ver. 21. There the horſe was repreſented in the utmoſt eagerneſs *to go out to meet the armed* men. Here his impatience grows ſtronger, his imagination devours the ſpace between him and the hoſtile army, and he fancies himſelf in the midſt of the engagement.

Stare adeo miſerum eſt, pereunt veſtigia mille
Ante fugam, abſentemque ferit gravis ungula campum.
Thebaid. VI.

Delay ſuch miſery is; that ere he ſtarts
A thouſand ſteps are vaniſh'd, and his hoof
Smites the far diſtant plain.

neither believeth he, &c.] This ſentence and the ſubſequent verſe mark the paſſions of this noble animal, when the trumpets ſound a charge. He doubts, he hopes, he is tranſported; and at laſt is fixed in his conviction and joy, by hearing the thunder of the captains and the ſhouts of the ſoldiers coming on to battle. Then *mocking at fear*, he bears his rider with impetuoſity on the foe: neither *turneth he back from the* lifted *ſword*, &c. ver. 22, 23.

neither

26. Does thy contrivance on the *falcon*'s wing
Beſtow its ſwiftneſs, and unweary'd ſpring?
Or guide his voyage, when he ſhoots away
With outſpread pinions to the ſouthern ray?

27. Mounts the imperial *eagle* with thy might,
When among clouds he bounds his trackleſs flight?

28. On

neither believeth he, &c.] When ſome great good fortune befalls us, in our tranſport we ſcarce believe it. It is too good, we ſay, to be true. Thus Job xxix. 24. *If I ſmiled on them, they believed not.* This animated figure applied to the horſe, repreſents with energy and beauty his exceſs of joy.

Ver. 25. *Among the trumpets*] *When the trumpet ſoundeth amain*[p]. Mr. Heath.

He ſmelleth, &c.] The ſenſe of ſmelling, when perfect, is exceeding quick and ſubtile. Hence in other languages, as well as the hebrew, it is uſed to denote ſagacity of mind, acuteneſs of diſcernment, and ſound judgement. The war-horſe immediately concludes from the thunder of the captains, &c. that the engagement is on the point of being begun.

Ver. 26. *Doth the hawk*, &c.] Moſt of the ſpecies of hawks, we are told, are birds of paſſage[q]. *The hawk* therefore is produced here as a ſpecimen of that aſtoniſhing inſtinct, which teacheth birds of paſſage to know their times and ſeaſons, when to migrate out of one country into another for the benefit of food, or a warmer climate, or both. The ſtork is of this kind, Jerem. viii. 7.

by thy wiſdom—at thy command] Theſe expreſſions clearly prove, that the queſtions in this ſpeech do moſtly relate, not to ſpeculative knowledge but providential power and government.

her

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[p] ברי שפר *in ſufficientia tubæ, when the trumpet ſoundeth loud and long.* Druſius.

[q] *Hierox.* p. ii. 270.

28. On the ſharp rock's ſharp edge he builds his dome,
The craggy ſummit forms his pleaſing home:
29. From that ſtrong citadel, he darts abroad
His eyes on earth and o'er th' aerial road:
30. His glance is inſtant death; his callow brood
Gape at the prey, and lap the reeking blood.
Where chance the carcaſe flings, his banquet ſee;
And where the field of ſlaughter, there is he.

CHAP. XL.

Ver. 1. Th' Almighty paus'd; then queſtion'd Job again:
2. Dumb is the man who dar'd my ways arraign?

The

her neſt] *his neſt*, *he* dwelleth, *he* ſeeketh, &c. as the word our Author uſeth for *the eagle* denotes *the kind*, it ſeems moſt proper to follow him in employing the maſculine, rather than the feminine, gender, as the moſt noble.

Ver. 28. *abideth*] *delighteth himſelf* [r].

Ver. 29. *her eyes behold afar off*] From the higheſt promontories, and his loftieſt flights, he diſcerns his prey on the ground [s].

Ver. 30. *Her young ones alſo ſuck up blood*] He ſees and pounces his prey and bears it alive to his neſt almoſt in the ſame inſtant. The eagle is fond of fleſh and ſucks the blood, with both which he nouriſhes his young [t].

CHAP. XL.

Ver. 1. *Moreover the Lord*, &c.] The inſertion of theſe words ſeems to imply, that the Almighty pauſed a while; and upon Job's remaining ſilent reſumed his diſcourſe.

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[r] יתלנן *elle ſe plait*, Crinſoz. לון in Arabic ſignifies *mollis fuit*. Schultens ad c. xxxix. 12. In the Arabic Pſalter (Pſal. xxiv. 14. Heb. xxv. 13.) ינעם, in the ſecond conjugation *delectari faciat*, is the rendering of תלין *ſhall dwell at eaſe*.

[s] *Hieroz.* p. ii. 174, 175.

The diſputant with God, no anſwer find?

3, 4. *Ah! what am I? what anſwer* (Job rejoin'd)
Shall I preſume? my guilty lips I cloſe,
And humble ſilence on my tongue impoſe:

5. *Too*

Ver. 2. *Shall he that contendeth*, &c.] It is clear from Job's reply, that he underſtood theſe expreſſions to be a demand of an anſwer from him; *What*, ſays he, *ſhall I anſwer?* The terms in which the demand is made, are a ſevere ſarcaſm on his courage in daring to enter into a conteſt with God; and on his preſumption in having deſired to reaſon[t] with the Almighty about his ways. The tranſlation, I think, ſhould be;

Does he that contendeth with the Almighty draw back[u]*?*
Let the diſputer[v] *with God, anſwer him*[x].

The anſwer required was, a ſolution of the foregoing queſtions relative to the *natural works* of God. He who cannot account for theſe, much leſs perform or amend them, is utterly incapable to ſolve the difficulties in God's moral providence; and is therefore guilty of the higheſt preſumption in complaining againſt it. Job now felt the force of this inference.

Ver. 3—5. *Then Job*, &c.] The nature of the preceding interrogations, the pungency of their rapid ſucceſſion, the majeſty of the ſpeaker, and the circumſtances

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[t] Chap. xiii. 3.

[u] יסוֹר, *jiſſor*, *ſhall inſtruct*, from the root יסר. But the LXX. read יסוּר *jaſur*, from the root סוּר *receſſit:* for they turn it ἐκκλινεῖ *declinat*. The Vulgate alſo gives a ſenſe expreſſive of the ſame reading, *tam facilè conquieſcit?* is he that contendeth with God, *ſo eaſily ſatisfied*, or ſtilled? Mr. Heath in his note has, *ſhould he draw back?* though he does not approve that tranſlation.

[v] מוכיח *Celui qui vouloit diſputer*, Crinſoz. It is a participial noun derived from the verb הוכיח, which ſignifies *to reaſon, to argue a point*, chap. xiii. 13. *Surely I would ſpeak to the Almighty, and I deſire to reaſon* (הוכח) *with God.*

[x] יענה The Chaldee, the Complutenſian LXX, and Vulgate read יענן *reſpondebit ei.* The meaning however will be the ſame, if we tranſlate the preſent hebrew text, as Schultens, *reſpondeat ad hocce, let him reply to this*, to the foregoing queſtions relating to the natural works of God.

5. *Too oft I ſpoke, too raſhly ſpoke before;*
I will not anſwer, I'll offend no more.

6. Again the whirlwind roar'd, in lofty tone
Again th' Almighty from his cloudy throne:

7. Advance, diſplay the hero, gird thy loin;
My part the learner's, to inſtruct me thine.
8. Wilt thou my judgement diſannul? and muſt,
To prove thee righteous, I be prov'd unjuſt?

9. Haſt

ſtances of terror that accompanied his ſpeaking, could not fail of having a powerful effect. Job now begins to be ſenſible of his own blindneſs, weakneſs, and littleneſs; of the raſhneſs of his complaints, and the exceſſes of his ſelf-juſtification. Theſe convictions produced the confeſſion here related.

Ver. 4. *I am vile*] This tranſlation appears to me too ſtrong for our author's word; which does not import, I think, *a moral pravity*, but *lightneſs of eſtimation*. He retracts by this expreſſion the too high value he had ſet on his own rectitude. *I am of ſmall account*[1] in the immenſity of thy works, and am ſo now in my own eyes.

Ver. 5. *Once have I ſpoken—yea twice*] This is an acknowledgement of all his raſh ſpeeches, his complaints, his demands of a trial, and his offers to defend the juſtice of his cauſe againſt God himſelf.

but I will not anſwer] *To anſwer* means here *to put in a defence*, as in chap. xiii. 22. *Then call thou*, do thou bring the accuſation, *and I will anſwer*. He retracts that daring expreſſion, and declares he will not be guilty of offering to juſtify himſelf any more; *I will proceed no further*.

Ver. 6. *Then anſwered the Lord*] It ſeems, the foregoing confeſſion was not thought

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[1] קלתי *Levis, & nullius ſum pretii.* Aq. ἐλαφρυνθην *levis factus ſum.*

9. Haſt thou an arm omnipotent, like mine?
And like my voice, does thunder burſt in thine?

10—12. Go,

thought adequate to the offence. A deeper humiliation and more compleat ſubmiſſion were required. To effect this, the Almighty aſſumes a ſeverer tone, and ſets before this man *the danger* he had incurred by contending with his Maker.

Ver. 8. *Wilt thou alſo diſannul my judgement*, &c.] By *diſannulling God's judgement* is meant *condemning* [z] God, as the latter ſentence explains it. Job's complaints and manner of juſtifying himſelf amounted to charging God with injuſtice.

Ver. 6—14. *Haſt thou an arm*, &c.] Here the weakneſs and littleneſs of mortal man are brought into compariſon with the almighty power and majeſty of God. By this means the infinite diſparity becomes more glaring; and the prodigious madneſs of entering into a competition with ſuch a Being is diſplayed with overwhelming conviction [a].

Ver. 10. *Deck thyſelf*, &c.] The magnificent ſcenery preſented to us in this and the four following verſes, is the Almighty, arrayed in the ſplendors of divine majeſty, exerting his ſupreme dominion, and manifeſting his righteous vengeance; by thundering and lightning on the heads of haughty tyrants, and hurling them down to the bottom of Hades. In the ſame grand manner, the ſublime prophet deſcribeth the vengeance of God upon the Aſſyrian monarch. See Iſaiah xxx. 30.

with *majeſty and excellency—with glory*, &c.] Job is ironically required to inveſt himſelf with the attributes of Deity, and to aſſume the glorious inſignia of divine majeſty; that *he* may execute judgement on proud oppreſſors, and other profligate men, of whoſe impunity and proſperity he had ſo loudly complained [b]. The terms *majeſty* and *excellency* [c] mean, I think, thoſe high perfections, natural

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[z] תרשיעני, Symm. αδικον με ποιησεις; *wilt thou make me unjuſt?*

[a] See Bp. Lowth's *Prelections*, p. 200. 8vo.

[b] Chap. xxi. 7, &c. and chap. xxiv. throughout.

[c] גאון וגובה

10—12. Go, deck thyſelf with pomp, aſſume the rod,
And fulgent form, and majeſty of God;
Thron'd amidſt ſplendors heav'n and earth control,
Thy wrath in flaming inundation roll;
Abaſe the lofty, wither by a frown
The tow'ring creſt, and daſh fierce tyrants down:
13. Down in the duſt rebelling nations throw,
And whelm them all in endleſs ſhades below:
14. Then

natural and moral, which exalt the poſſeſſor to the ſummit of all being, power, and dominion: The other terms, *glory* and *beauty* [d], when uſed of mortal potentates, ſignify the external pomp of royalty; the crown, the ſcepter, the purple robe, the guards, &c. But when applied to God, they denote, I ſuppoſe, the *Shechinah*, the numberleſs retinue of angels, thundering clouds, lightning, &c.

Ver. 11. *the rage of thy wrath*] In the original, *torrents of wrath*; that is, lightning. Compare Exod. xv. 7.

Ver. 12. *Look on every one that is proud*] This is that γοργον ομμα (as Æſchylus [f] calls it) "that formidable look, at which the mountains, the earth, the depths of the ſea, and the height of heaven tremble." Compare Pſalm civ. 32.

tread down] *break in pieces* [g].

in

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[d] הוד והדר

[e] עברות *torrents*; *exundationes*, from עבר *tranſivit to paſs over*, ſc. its banks, when a river is alluded to, as here: for הפיץ *caſt abroad* has for its theme פוץ *excrevit, exundavitque, aqua*. Vid. Schultens *ad h. l.*

[f] Quoted from Clemens Alexandrinus by Mr. Merrick, in his *Annotations* on Pſal. civ. 32.

[g] הרוך Clodius, in his *Lexicon Selectum*, compares it with the Arabic *hadaka contrivit*, inde etiam *diruit*, ſc. ædificium, a conterendo & comminuendo.

14. Then own'd by me thy deity ſhall ſtand,
Safe in the proweſs of thy own right hand.

15. Behold my *Behemoth* his bulk uprear,
Made by thy Maker, grazing like a ſteer.

16. What

in their place] In the very place of their exaltation, as Crinſoz explains it.

Ver. 13. *Hide them in the duſt*, &c.] Caſt them down from their ſplendid elevation into the obſcure abodes of death, as condemned malefactors.

To bind the face is a phraſe for treating a perſon as a convict condemned to die [h]. *The duſt* is the grave [i]; and *the ſecret place (bind their faces in the ſecret place)* is another expreſſion for the ſepulchre; or elſe it means the ſecret abodes of *Sheol*, the receptacle of departed ſouls.

Ver. 14. *that thy own right hand can ſave thee* [k]] That thou art ſelf-ſufficient, the author and preſerver of thy own happineſs; therefore a God, and a match for me. This humiliating ſarcaſm makes way for another mortification: For the Almighty next ſends him to two of his creatures *Behemoth* and *Leviathan*, and bids him prove his high courage in an *open encounter* with either of them.

Ver. 15. *Behemoth* [l]] This name ſignifies *the beaſt* by way of eminence, or the *greateſt among beaſts*. The *Elephant* and the *River-horſe* lay claim to it, and to the honour of being the original of the following grand deſcription. But with regard to the name, the *River-horſe* ſeems to have no title to it: For Leo Africanus

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[h] See the note on chap. ix. 24.

[i] Chap. xvii. 16.

[k] תושיע *can make thee happy*. Schultens informs us, that the nouns ושע and שעה in Arabic ſignify *poſſeſſion of all the ingredients of happineſs*. Comment. ad cap. v. 4.

[l] בהמות. This is the plural of בהמה, which in Arabic (ſays Clodius in *Lex. Select.*) ſignifies a *dumb animal*, from בהם *bahama*, in conjug. iv. *clauſit*, in conjug. x. *obmutuit*. The plural number was ſometimes uſed by the Hebrews to denote *greatneſs* and *prebeminence*. So that בהמות is *beſtiarum maxima*. Vid. Guarin's *Heb. Grammar*, vol. i. p. 476, 477.

16. What ſtrength is ſeated in each brawny loin!
What muſcles brace his amplitude of groin!
17. Huge

Africanus aſſures us, that both in the Nile and the Niger they are no bigger than an aſs. Thevenot indeed, quoted by Mr. Heath, ſays, he ſaw one of theſe animals at Cairo, that was as tall as a camel with a body twice as large as that of an ox. But this was an extraordinary phænomenon. Nor did even this equal the bulk of a full-grown *Elephant*. Moreover, ſeveral characters in the deſcription of the *Behemoth* by no means agree to the *River-horſe*, whereas all of them, if I miſtake not, are applicable to the *Elephant*. The principal objection to the *Elephant* ſeems to be, that this animal was never ſeen in theſe parts of Aſia before the reign of Seleucus Nicanor, about A. D. 312. to whom an Indian prince made a preſent of five hundred of them[m]. To this we may reply that Elephants breed in thoſe parts of Africa which border upon Egypt[n]. They were therefore well known to the Egyptians; and by the intercourſe of Paleſtine and Arabia with Egypt were doubtleſs known alſo to Job and his friends, and to the writer of this poem.

whom I made with thee] whom I made thy fellow-creature. This is a humbling ſtroke.

He eateth graſs, &c.] The expreſſion ſeems to imply, that graſs is his conſtant food; and the wonder is, how a creature of ſuch enormous bulk can be ſupported by a meer vegetable diet. The ſimile, *as an ox*, naturally leads one to ſuppoſe ſome analogy in the form of the *Behemoth* to that of an ox. Accordingly the Romans called it *Bos Luca*, the Lucanian beeve; Lucania being that part of Italy into which Pyrrhus, in his war with the Romans, brought them, and where the Romans firſt ſaw this creature. The *Elephant* is known to be of the grazing kind. But the uſual food of the *River-horſe* is fiſh; though he will ſometimes ſteal out of the river in the night into the neighbouring fields of corn, and devour a vaſt quantity. The *River-horſe* is carnivorous and a beaſt of prey, the *Elephant* is not[o].

Ver. 16, 17. *Lo now, his ſtrength*, &c.] I apprehend, theſe verſes are deſcriptive

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[m] Hieroz. p. i. 256.

[n] Plin. *Nat. Hiſt.* lib. viii. cap. 11.

[o] Schultens' *Comment.*

17. Huge like a cedar ſee his tail ariſe,
Large nerves their meſhes wreathe about his thighs:

18. His

criptive of the great powers and mighty apparatus with which the *Behemoth* is furniſhed for propagating his kind. In the *Elephant* the organs of generation doubtleſs bear proportion, in their magnitude and ſtrength of texture, to the huge bulk of that animal; and therefore far exceed thoſe of the *River-horſe*, and conſequently better correſpond to the deſcription.

his ſtrength—his force[p]] that is, as Mr. Heath explains theſe terms, his generative vigour. He might have produced, in ſupport of his interpretation, Gen. xlix. 3. *Reuben, thou* art *my firſt-born, my might*[q], *and the beginning of my ſtrength*[r].

Ver. 16. *in the navel*[s] *of his belly*] *in the ligaments of his belly.* Mr. Heath. The ſtrong muſcular fibres of his belly are not mentioned as rendering the creature impenetrable in thoſe parts, but as qualifying him with extraordinary vigour for propagation.

Ver. 17. *He moveth his tail like a cedar*] Mr. Heath tranſlates, *He erecteth*[t] *his tail like a cedar.* In the literal ſenſe, *the tail* both of the *Elephant* and the *River-horſe* is too contemptible to be compared to a cedar, or even at all taken notice of in this deſcription. It is therefore to be underſtood figuratively for the principal organ of generation; like the latin *cauda*; according to the remark of Mr. Mudge quoted by Mr. Heath. I wonder that neither of thoſe learned gentlemen alleged the following paſſage in Horace,

——quin

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[p] און, כח [q] כח [r] און

[s] שרירי This is not the hebrew word for *the navel.* The root in Syriac ſignifies *to be firm and ſtrong.* One of the derivatives in Arabic is אשראה *opus plexum ex juneo, wicker-work.* wherefore שרירי moſt probably denotes *the muſcular fibres variouſly twined together.*

[t] יחפץ *he erecteth.* Three MSS. mentioned by Mr. Heath read יחפז. Now חפז, he obſerves, ſignifies, in the eighth conjugation in Arabic, *cum impetu erupit, ſe proripuit.* The Vulgate ſeems to have had ſome ſuch idea of חפץ or חפז. For that author tranſlates it, *ſtringit he unſheaths* his tail. LXX. ιστησιν ωραν ως κυπαρισσον, *He erecteth* his *tail like a cypreſs.*

18. His ribs are channels of unyielding braſs,
His chine a bar of iron's harden'd maſs:
19. My ſovereign work; prime of the beſtial kind
In pow'r of body, and in gifts of mind.
I with a tuſky falchion arm'd his jaw,
His foe to humble, and the deſert awe:

20. In

——quin etiam illud
Accidit, ut cuidam teſtes caudamque ſalacem
Demeteret ferro. Sat. I. 2. ver. 45.

the ſinews, &c.] *the ſinews* [u] *of his thighs* [w] *are twiſted together.* Mr. Heath.

Ver. 18. *His bones*, &c.] The deſcription ſeems too ſtrong for the *River-horſe*, whoſe teeth indeed are remarkably hard, as likewiſe are thoſe of the *Elephant*; But the former cannot enter into competition with the latter, for the largeneſs and iron-like ſtrength of its ribs, ſpine, and thigh-bones. Mr. Heath's tranſlation is,

His bones are like brazen pipes [x],
His back-bone [y] *is like a bar of iron.*

Ver. 19. *He* is *the chief*, &c.] that is, the chief of all the beaſts which God hath made. The grandeur of the Elephant and his mental endowments give him ſurely the ſole title to this character of preheminence.

He that made him, &c.] *He that made him, hath furniſhed* [z] *him with his ſcythe.*

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[u] גידי LXX. νυρα *the nerves.*

[w] פחדו *his thighs.* So it ſignifies in Arabic, as Bochart has proved. There is not ſufficient warrant for our engliſh verſion of this word.

[x] אפיקי *tubi*, Cocceius. אפיק ſignifies, among other things, *the channel of a river.*

[y] גרמיו LXX. ἡ δὲ ραχις αυτου *his back-bone.*

[z] יגיש, Vulg. *applicabit gladium ejus.* It ſignifies *to be brought into cloſe contact*, chap. xli. 16. (Heb. ver. 7.) *one is ſo near to another*; rather, *they* (his ſcales) *are in cloſe contact* (יגשו) *one with another.* It ſignifies *to put into, to inſert, to make faſt by inſertion*, II Sam. iii. 34. *Thy hands were not bound, nor thy feet put into fetters.*

20. In peaceful majeſty of might he goes,
And on the mountain tops his forage mows:
Where beaſts of every ſavage name reſort,
And in wild gambols round his greatneſs ſport.

21, 22. In

ſcythe. Mr. Heath. The *River-horſe* has two tuſks with which he cuts the corn, when he chuſes that diet. But the *Elephant* has alſo two teeth, much larger, which project from his jaws, are ſhaped like a ſickle, and which Nonnus, in his deſcription of this animal, calls *a ſharp ſword.* With this inſtrument the *Elephant* defends himſelf when attacked [a] by any other beaſt.

Ver. 20. *Surely the mountains*, &c.] Three characters of the *Behemoth* are marked here (1) He frequents the mountains. This is ſo true of the *Elephant*, that one ſort are called mountaineers. (2) The mountains ſupply him with food. The *Elephant* lives there upon graſs, plants, and the tender branches of trees which he breaks off with his trunk. (3) He is a gentle and ſociable animal. The *Elephant* will graze freely with other animals whether wild or tame. Among the latter, if they are near enough to be hurt by his ſudden movement he puts them gently by with his proboſcis. None of theſe characters ſuit the *River-horſe*, who is a ſolitary creature, never goes far from the river, and leaves it only in the night; who has no mountains on the banks of the Nile, frequented by wild beaſts [b] to reſort to, were he inclined to viſit ſuch eminences, and who is of a ſavage nature and carnivorous.

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[a] Their long teeth Nature hath given them for their defence. Their trunks are to them as a hand by which they feed themſelves: With theſe they tear off boughs from trees, and eat the tendereſt part of them. With theſe alſo they pull up green corn and graſs by the roots, and then againſt their legs beat off the earth and duſt that hangs about them before they eat thereof. See *A Voyage to Eaſt India* by Sir T. Roe's Chaplain.

[b] Beaſts of prey are very rare in Egypt. Bp. Pococke mentions only a few tygers and Ahenas, which haunt the deſerts near Alexandria. Deſcription of the Eaſt, vol. i. p. 207. Moreover the mountains on each ſide the Nile are barren rocks. See Sandys' *Travels*, p. 92.

21, 22. In moory vales, beſide the reedy pools,
Deep plung'd in ooze his glowing flanks he cools:
Or in umbrageous groves enjoys repoſe,
Or bow'r'd in willows where the torrent flows.

23. Not ſwelling rivers can his heart diſmay,
He ſtalks ſecure along the wat'ry way:

Should

Ver. 21, 22. *The ſhady trees*[c], &c.] Theſe verſes deſcribe the *Behemoth*'s places of ſhelter and repoſe. If the vegetables here mentioned did neceſſarily mean ſuch as grow on the banks of the Nile, the *River-horſe* might juſtly lay claim to this part of the deſcription. But they ſignify in general marſh-plants, as reeds, tamariſks, and others, that grow in fens and by the ſides of lakes and torrents in thoſe countries. The *Elephant* is called by Ælian the Fen-animal, becauſe he is fond of retiring to marſhy places, in the heat of the day, to cool his body in the ooze. He loves the banks of rivers, and ſtanding waters in the ſandy deſerts.

Ver. 21. *He lieth*, &c.] It is objected to the *Elephant* that he never *lies down*. But our author's word[d] denotes *a ſleeping or reſting poſture*. The Elephant's is kneeling. Bochart allows this. After all, it is certain that Elephants lie down and riſe again at their pleaſure as other beaſts do[e].

Ver. 23. *Behold*, &c.] What is ſaid here, ſeems intended to convey a ſublime idea of the lofty ſtature, great force, and intrepidity of the *Behemoth*.

Behold

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[c] צאלים *ſhady trees*. Schultens ſays, this is an Arabic word, and the name of the *Lotus* tree. He adds, the *Lotus* tree grows plentifully in the Cyrenaica (now the kingdom of Barca) the country of Elephants. It is a tall, prickly tree.

[d] ישכב It is uſed of *ſleeping*, without any reference to the poſture, in Prov. xxiv. 33. *a little folding of the hands to ſleep*, לשכב

[e] We are aſſured of this fact by Sir T. Roe's Chaplain in the Eaſt Indies. See his *Voyage to Eaſt India*, publiſhed along with Della Valle's *Travels*, p. 381. Yſbrants Ides atteſts the ſame, in his *Travels*, p. 80. As alſo does Mr. Bell in his, *vol.* ii. p. 26.

Should Jordan heap its overflowing waves
Againſt his mouth, the foaming flood he braves.

24. Go

Behold a river overfloweth[f], *yet he maketh not haſte*[g].
Although Jordan breaketh forth[h] *againſt his mouth, he is in ſecurity.*

We may remark on this paſſage (1) that the common height of the Elephant is ten feet and a half. There were ſome in the ſtables of Coſroes king of Perſia, twelve cubits high[i]. A credible traveller aſſures us that in Indoſtan he had ſeen ſome which he conceived to be at the leaſt twelve feet high, and was informed there were others fourteen or fifteen feet in height. *Voyage to Eaſt India* by Sir T. Roe's Chaplain, p. 380. The Elephant therefore can ford moſt rivers.

(2) He will walk with great compoſure through deep and rapid rivers, provided he can but carry his trunk, through which he draws in freſh air, above water[k].

(3) The *Jordan* is here mentioned, not as frequented by Elephants, but only as put for any deep and violent river: for ſuch the *Jordan* is in the time of its overflowing. This river is inſtanced rather than any other, as being in the neighbourhood of Job's country, and therefore well known to him.

Laſtly, This part of the deſcription will appear trifling, if applied to the *River-horſe*. For where is the wonder, that a native of the *Nile* (compared to

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[f] עשק *to oppreſs, to do wrong by violence.* By a grand metaphor this is applied to a river, which breaks over its banks and deſtroys the neighbouring fields. The Arabians aſſociated theſe ideas *injuſtice* and *an inundation* For the word which in their language ſignifies *to oppreſs*, is alſo uſed of *the overflowing of a river.* Schultens. LXX. εαν γενηται πλημμυρα *if there be an inundation.*

[g] יחפזו *maketh haſte*, or *is afraid.* The word, in the Hebrew uſe of it, denotes, ſays Schultens, *to make haſte*, or *to be in a hurry, through fear.*

[h] יגיח *breaketh forth* It denotes a violent eruption, chap. xxxviii. 8. *when it* (the ſea) *brake forth*, as if *it had iſſued out of the womb.*

[i] Hieroz. p. i. 271.

[k] The Elephants delight much to bathe themſelves in water; in which, when they find depth enough, they ſwim as well as any other creature. *Voyage to Eaſt India* by Sir T. Roe's Chaplain, p. 381.

24. Go now, thy courage on this creature try,
Dare the bold duel, meet his open eye:
Sublime on thy gigantic captive ride,
And with a ſlender ſtring his vaſtneſs guide.

CHAP.

to which the *Jordan* is a brook) which ſtems that river in its moſt furious rapidity, ſhould not ſhrink at ſwimming or walking through any other much ſmaller body of water?

Ver. 24. *He taketh*, &c.] Job is here called upon, in moſt humiliating irony, to try his courage on this huge and powerful creature, to take him by open force, and guide him when taken, with a cord, as he uſed to manage his camels.

Let a man *take him openly*[l],
Let him draw[m] *a cord*[n] *through his noſe.*

The ſecond ſentence alludes, I imagine, to the *hair-nooſe*, or ringle, which the Arabs put through the noſe of their camels; and by which, a line being faſtened to it, they bring them to their beck[o].

In juſtice to the learned Schultens, I muſt apprize the reader that moſt of the foregoing remarks, relative to the *Behemoth*, are extracted from his Commentary; where proper authorities for the ſeveral particulars are to be met with.

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[l] בעיניו in oculis ejus, i. e. *aperté*, non *ex inſidiis*. Schultens.

[m] יִנָּקֵב *let him perforate*, or *pierce through*.

[n] בְּמוֹקְשִׁים *with ſnares*. By an eaſy figure it might come to be uſed for *cords*, the materials of which ſnares are made. Both LXX. and Symmachus read the word in the ſingular number. The former tranſlates, ἐσκολιευομένος τρήσει ῥινα, *Let a twiſted* line *bore* his *noſe*. But Symmachus underſtood מוֹקֵשׁ to mean the boring inſtrument, ᾧ πείρῃ τρυπᾷθήσεται τὴν ῥῖνα *Let his noſe be bored with a bodkin.*

[o] Hamaſa, p. 325. n.

CHAP. XLI.

1, 2. Doubtleſs, with hook and cordage, thou art bold
To drag *Leviathan* from his wat'ry hold;

To

CHAP. XLI.

The irony is continued. Job is now addreſſed as a man of proweſs ſufficient to combat and ſubdue another creature, much more formidable than the *Behemoth*; in regard of the armour with which it is furniſhed, both for defending itſelf and attacking its enemy. This creature is named *Leviathan*. The *Crocodile* has found ſo powerful an advocate in Bochart, that all other claimants are put to ſilence. The characters in the deſcription perfectly correſpond to that animal, allowance being made for poetical ornaments and heightenings. The deſcription is not intended for a diſplay of the author's ſublime talents, and meerly to embelliſh his poem. It has a nobler deſign. That deſign is clearly explained ver. 10. *None* is *ſo fierce that dare ſtir him up: who then is able to ſtand before me?* Hence Job is taught to tremble at his danger, in having provoked, by his murmurs and litigation, the diſpleaſure of the Maker of this dreadful animal. His high ſpirit is now brought down, his conviction is completed, and his repentance and ſubmiſſion ſatisfy the Almighty.

Ver. 1, 2. *Canſt thou draw out*, &c.] It is no eaſy matter to fix the preciſe meaning of the ſeveral terms here uſed. They ſeem however in general to denote the inſtruments to be made uſe of partly for taking him alive in the water, and partly for governing him when brought on the land.

with a hook [p]] The irony will be ſtronger, if we turn this and the following verſe in the affirmative form, *Thou canſt draw out* [q] *Leviathan*, &c. *or thou canſt faſten a rope in his tongue.*

Or

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[p] חכה *a hook.* LXX. εν αγκιστρω. It occurs but twice more, viz. Iſaiah xix. 8. and Habb. i. 14, 15. Our bible there renders it *an angle.* But it rather ſignifies, I apprehend, *a fiſh-hook.*

[q] תמשך *Thou canſt draw up.* Jer. xxxviii. 13. *ſo they drew up* (וימשכו) *Jeremiah with cords, and took him up out of the dungeon.*

To ſtrain the nooſe about his dreadful jaw,
And tame his fierceneſs with domeſtic law.

3. Will he, in humble parle, before thy feet,
With mollifying words thy grace intreat?

4. And, if thy clemency his life but ſpare,
Eternal ſervice to his victor ſwear?

5. What

Or his tongue, &c.] *Or thou canſt faſten*[r] *a rope in his tongue.* Theſe expreſſions import, I ſhould think, a way of taking this creature in the water different from the foregoing, and more dangerous; namely, faſtening a rope within his mouth. *The tongue* is put for the whole inſide of the mouth, as Mr. Heath remarks.

Ver. 2. *Canſt thou put a hook*, &c.] *Aſſuredly thou canſt put a muzzle*[s] *on his noſe, and bore his jaw through with a thorn*[t]. The muzzle was to ſecure his miſchievous jaws, when he was landed: and the thorn, Mr. Heath ſays, was to make the muzzle faſt; by pinning it, I ſuppoſe, to his cheeks.

Ver. 3, 4. *Will he make*, &c.] Here the irony is very apparent. The ſacred poet ſhews a wonderful addreſs in managing this deriding figure of ſpeech in ſuch manner, as not to leſſen the majeſty of the great Being into whoſe mouth he puts it.

Ver. 4. *a ſervant for ever*] There is no neceſſity of underſtanding this to be a reference to the Moſaic law of perpetual bondage. The alluſion in theſe verſes, 3, 4, is evidently to a perſon or people, who offer to ſubmit to an enemy on certain terms, and to yield perpetual allegiance to him.

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[r] תשקיע It ſignifies in Chaldee *firmiter infixit.* Caſtell. *Lex.*

[s] אגמן *a pool, reeds and ruſhes* growing near pools, and *ropes* made of ruſhes. Schultens. We engliſh it *a ruſh*, Iſaiah ix. 14. *a bulruſh*, Iſaiah lviii. 5. Pliny informs us (lib. xix. cap. 2.) that the Greeks at firſt made their ropes of ruſhes. Probably the Egyptians did the ſame. They certainly made boats of the *paper-reed*, which Iſaiah (xviii 2.) calls *veſſels of bulruſhes.*

[t] חוח This word ſignifies properly *a thorn upon a plant*; probably made uſe of for bodkins: Or their bodkins were called by this name from ſimilitude of form.

5. What duty wilt thou to this ſlave aſſign?
Ty'd like a houſhold bird, with ſilken twine,
His gameſome mood thy weighty cares may eaſe,
Or his ſoft touch thy gentle damſels pleaſe.

6. Or wilt thou ſend him into foreign lands,
Barter'd to Zidon's ſhips or Tema's bands?

7. Is open war thy choice? what fame is won,
If thou invade him baſking in the ſun!

Surely

Ver. 5, 6. *Wilt thou play with him*, &c.] Here he is aſked, how he will diſpoſe of his captive: Whether he will retain him in his family, for his own amuſement and the diverſion of his maidens; Or whether he will ſell him, as a rare curioſity, either to the Phænician merchants or to the caravans.

Ver. 6. *Shall the companions*, &c.] *Will the companies of merchants* [u] *drive a bargain* [w] *for him? ſhall he be portioned out* [x] *among the Canaanites?* By *the companies of merchants* Mr. Heath underſtands the caravans who traded to Egypt by land; By the *Canaanites* [y], I ſuppoſe, are meant the Phænicians of Zidon who trafficked thither by ſea. *The dividing*, or *portioning him out*, among the latter, means, I apprehend, ſelling this creature in ſeparate pieces or members.

Ver. 7—11. *Canſt thou fill*, &c.] Theſe verſes relate, I think, to attacking this formidable creature two ways; (1) At a diſtance, as he lieth ſunning himſelf

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[u] חברים *the companies of merchants.* So Mr. Heath tranſlates it. It ſignifies *aſſociates*, perſons who join in any undertaking and are united in their counſels and deſigns. See Judges xx. 11. Cant. viii. 13. Iſaiah i. 23.

[w] יכרו Mr. Heath remarks that it is the future in *kal* of the root כרה which ſignifies *to buy*, Deut. ii. 6. Hoſea iii. 2. It has, however, a different conſtruction in thoſe paſſages.

[x] יחצוהו, αγορασωσιν αυτον, *they will purchaſe him.* Theodotion.

[y] כנענים LXX. φοινικων εθνη, *the Phœnician people.* Aquila, μεταξυ χαναναιων, *among the Canaanites.*

Surely thy javelins will tranſpierce his hide,
And ſhow'rs of fang'd harpoons his ſkull divide.

8. Aſſail him, but remember well the foe,
Fell him at once, or aim no ſecond blow.

9. Deceiving hope! his look thy heart appalls,
The foe appears, the ſwooning champion falls.

10. Not ev'n the fierceſt chief, with war's whole pow'r,
Dares rouſe this creature in his ſlumb'ring hour.

11. Who then ſhall face my terrors? where is he,
Whoſe raſh preſumption will contend with me?
Where is the giver to whoſe gifts I owe,
Owner of all above and all below?

12. Come

ſelf on the mud iſlands in the Nile. Pococke and Norden ſaw many of them in thoſe places in their voyage up that river. (2) Engaging him in cloſe fight, when he lieth on the bank of the river, ver. 8.

Ver. 7. *barbed irons—fiſh-ſpears*] The impenetrability of *Leviathan*'s ſkin is here intimated, and is afterwards deſcribed at large. The attempt to wound him with miſſile weapons is ridiculed. This is a circumſtance which will agree to no animal ſo well as to the *crocodile*. The weapons mentioned are undoubtedly ſuch as fiſhermen uſed, for ſtriking large fiſh at a diſtance. The *fiſh-ſpears* are ſuppoſed by Schultens to be *harpoons*.

Ver. 8. *Lay thine hand upon him*, &c.] An engagement hand to hand is plainly marked in this verſe.

Ver. 9. *The hope of him*] The hope of maſtering him is abſurd.

Ver. 11. *Who hath prevented me*, &c.] The ſentiment in this verſe demonſtrates the folly and impiety of contending with God, as Job had done. He is all-ſufficient and independent, and therefore cannot be indebted to any for their ſervice.

12. Come forth, *Leviathan*, harneſs'd for the fight,
In all thy dread habiliments of might:
Behold his limbs, their ſymmetry ſurvey,
For war how well adjuſted his array:
13. The temper'd morion, o'er his viſage brac'd,
What hardy valour ever yet unlac'd?

Who

ſervice. He is the proprietor of all beings: He therefore cannot injure any one by taking away his poſſeſſions and enjoyments: For he takes only what he gave. Submiſſive reſignation, therefore, to his diſpoſals, is the duty of every reaſonable creature.

Ver. 12. *I will not conceal*, &c.] We now enter upon *the deſcription* of *Leviathan*; which takes up the remainder of the ſpeech, and is immediately followed by Job's ſubmiſſion that cloſeth the poem.

It is not beneath the dignity of the great Creator to diſplay his own wonderful work; and to call upon man to obſerve the ſeveral admirable particulars in its formation, that man may be impreſt with a deeper ſenſe of the power of his Maker.

Ver. 13. *Who can diſcover*, &c.] This verſe is obſcure. The firſt ſentence however ſeems to deſcribe that terrible helmet which covers the head and face of the *Crocodile*. The tranſlation might be, *Who can uncover his mailed face*[a]*?* If in Job's days they covered their war-horſes in complete armour, the queſtion will

[a] פני לבושו *faciem loricæ ejus*, i. e. *faciem ejus loricatam*. The latter of two ſubſtantives in this conſtruction is frequently to be conſtrued as an adjective. Thus ver. 19. *burning lamps*, in the original *lamps of fire*. Schultens alſo refers us to Deut. i. 41. Iſaiah ii. 20. Ezek. xxvi. 16. for other inſtances of the ſame hebraiſm. לבוש ſignifies in general *a garment*. but the garment, or cloathing, of a warrior and a war-horſe is *a coat of mail*. Such probably was that which Joab had on, II Sam. xx. 8. and ſuch a garment ſeems alluded to, Iſaiah lix. 17. lxiii. 1. as that learned commentator remarks.

Who near his mouth, with double rein, will draw,
14. And lift the huge portcullis of his jaw?
Behold he yawns, the hideous valves diſcloſe
Death's iron teeth imbattled rows on rows.
15, 16. Proud o'er his mailed back his ſcales are claſs'd
Like ſerried ſhields, lock'd each in each ſo faſt,

And

will refer to the taking off the armour, and *Leviathan*'s ſkin be repreſented by ſuch an image. Then the ſecond ſentence may denote bridling him, after his armour is ſtripped off, for ſome other ſervice. The moſt eaſy verſion of this latter ſentence is that which our engliſh Bible and Schultens give,

Who will bring [b] *his double bridle?*
Or, *Who will come with his double bridle?*

Ver. 14. *His teeth*, &c.] The apparatus of teeth in the crocodile, to the number of threeſcore [c], perfectly ſatisfies this formidable deſcription.

Ver. 15—17. His *ſcales*, &c.] The indiſſoluble texture, and perhaps the largeneſs alſo, of the ſcales, which compoſe the Crocodile's hide, are repreſented by the powerful images and figures in theſe verſes.

Ver. 15. His *ſcales* are his *pride*] rather, *His body* [d] is like *ſtrong ſhields* [e], that is, his back and ſides are covered with ſcales that reſemble the ſtrong plates of ſhields.

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[b] יבוא ב *veniet in*, &c. *Venire in* vel *cum aliqua re* is a common eaſtern phraſe for *eam adducere*. Schultens.

[c] Hieroz. p. ii. 778.

[d] גאוה Aquila, whom the Vulgate follows, renders it σωμα αυτυ *his body*. They perhaps read גאותו (taking א for a vowel) from גוה *gevah the body*, as in chap. xx. 25. Bochart and Mr. Heath turn it, *his back*, from גו *dorſum*.

[e] אפיקי מגנים, LXX. ασπιδες χαλκαι *brazen* (i. e. ſtrong) *ſhields*.

And ſeal'd together, that no breath of wind
17. Inſinuates: So cloſe the plates are join'd,
So ſolder'd, that the ſtouteſt force were vain
To pierce the tight-wedg'd joints and burſt the chain.
18. His ſneeze is lightning, from his eye the ray
Streams like the pupil of emerging day.
19, 20. He belches flame, and fire at every blaſt
Leaps ſparkling out: A ſmoke his noſtrils caſt,
Like clouds which from a boiling caldron riſe,
Or mariſh miſt beneath the morning ſkies.

21. His

Ver. 17. *They are joined*] *They* (the ſhields, or ſcales) *are ſoldered*[f] *one to another.*

Ver. 18. *By his neeſings a light doth ſhine*] Such is the violence and heat of the air, that is repelled from his noſe when he ſneezes, that it ſparkles in the ſun-beams. This circumſtance marks the force and fury of the *Crocodile.*

his eyes, &c.] This may happen, ſays Schultens, when the *Crocodile* lifts his head above water in the night. His ſtaring eyes, which are the firſt object that ſtrike the beholder, may then be compared to the dawning light. The eyes of the *Crocodile* are ſaid to be ſmall. But, as Bochart obſerves, they are ſo remarkable; that when the Egyptians would repreſent the morning by an hieroglyphic, they painted a Crocodile's eye[g].

Ver. 19—22. *Out of his mouth*, &c.] Here the creature is deſcribed in purſuit of its prey on the land; as appears, I think, from ver. 22. *Deſtruction danceth before him.* His mouth is then open, his blood inflamed, his breath is thrown out with prodigious vehemence, it appears like volumes of ſmoke, and is heated

[f] יִרְבְּקוּ *ferruminantur* they are ſoldered, Iſaiah xli. 7. *it is ready for the ſoldering*, דֶּבֶק. Schultens.

[g] Hieroz. p. ii. 781.

21. His breath enkindles coals; ſo hot it ſteams,
That his wide mouth a furious furnace ſeems.
22. Strength on his neck is thron'd; where'er he turns,
Woe ſprings before him and the carnage churns.
23. His fleſh coheres in flakes, with ſinews barr'd
Compact as ſteel, indiſſolubly hard:

24. His

heated to that degree as to ſeem a flaming fire. The images which the ſacred poet here uſeth, are indeed exceſſive ſtrong and hyperbolical; eſpecially that in ver. 21. *his breath kindleth coals.* But Ovid [h] did not ſcruple to paint the enraged boar in figures equally bold:

Fulmen ab ore venit, frondeſque adflatibus ardent.

Lightning iſſueth from his mouth, and the boughs are ſet on fire by his breath.

Ver. 22. *In his neck*, &c.] *Strength* and *Deſtruction* are here repreſented as animated beings. The former is ſeated on the neck of the *Crocodile*, to ſignify the extraordinary inflexibility of that part. The other leaps and dances before him, when he purſues his prey, to expreſs the terrible ſlaughter which he makes.

Strength abideth upon his neck,
And Deſtruction [i] *danceth* [k] *before him.*

Ver. 23, 24. *The flakes*, &c.] The muſcular fleſh and viſcera of this animal, are here repreſented to have a firmneſs of coheſion like that of ſtone and metal [l]. The ſentiment ſtript of its poetical dreſs amounts to no more, than that the fleſh and inward parts are remarkably compact and tough. Theocritus, quoted by Schultens, ſays of a robuſt gigantic man "he hath fleſh of iron."

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[h] Quoted by Schultens.

[i] ראבה, LXX. απωλεια *deſtruction.*

[k] תרון *leapeth for joy.* דון is the word by which the Syriac Teſtament tranſlates the Greek σκιρταω, Luke i. 41, 44. vi. 23.

24. His heart is from the quarry hewn, compreſs'd
Hard as the nether milſtone in his cheſt.
25. The valiant tremble, when he lifts his head,
Down ſink the mighty, impotent with dread.

26. The

Ver. 24. *his heart is as firm* [l], &c.] Theſe ſtrong ſimiles may denote not only a material but alſo a moral hardneſs, his ſavage and unrelenting nature. Ælian, quoted by Schultens, calls the *Crocodile* a *voracious devourer of fleſh and the moſt pitileſs of animals*.

Ver. 25—30. *When he raiſeth up himſelf*, &c.] The terror of this creature debilitates the ſtouteſt heroes. For no arms or weapons can ſecure them, or make any impreſſion on him. They know him to be invulnerable in every part but his belly, which is not eaſy to be come at. This impenetrability is amplified in a rich vein of ſublime poetry.

Ver. 25. *When he raiſeth up himſelf* [m]] When he lifts his head above water, as though he meant to come out on the ſhore.

by reaſon of breakings [n], &c.] *for very terror they fall to the ground* [o]. Mr. Heath.

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[l] The word engliſhed *are firm* ver. 23. *is firm* ver. 24. is יצוק, which is a metaphor borrowed from fuſed metals. See I Kings vii. 46. Job xxviii. 2. In the firſt of theſe paſſages יצקם is rendered *did caſt them*, viz. the veſſels of braſs, in the latter יצוק *is molten*.

[m] משתו The root is נשא *ſuſtulit, to lift up*. It does not neceſſarily import great elevation; for it is uſed to expreſs *lifting up the feet* in walking, Gen. xxix. 1. *Jacob went on his journey*; the hebrew is, *lifted up his feet*.

[n] משברים, Crinſoz paraphraſes it, *through fear of being torn in pieces*. The Vulgate turn it *territi*, as though it were the participle in pyhal *meſhubbarim*. The root is שבר *frangere*. But as Bochart obſerves, words which ſignify *frangere* ſignify alſo *timere*, as חתת in hebrew, and *fractus* in latin. Caſtellio's verſion is, *fracti*; which is ſynonimous with *territi* in the Vulgate. Schultens tranſlates it, *præ confractionibus*, i. e. *ſtragibus*; *by reaſon of the deſtruction*, which he makes. שבר *ſheber* ſignifies *deſtruction*, in Iſaiah xv. 5. Jer. iv. 20. Lament. iii. 47.

[o] יתחטאו *labefactantur*, Caſtellio. Their fear is ſo great, that they have not power to flee, but inſtantly drop down. This agrees with ver. 9. *Shall not one be caſt down even at the ſight of him.* It is alſo countenanced by the ſenſe of חטא in Arabic, *lapſus eſt*. Vid. Hamaſa, p. 446.

7

26. The ſword at hand, the miſſile arms from far,
Will thunder on his ſkin an idle war:
The ſword breaks ſhort, the blunted ſpears rebound,
And harmleſs clank the javelins on the ground.
27. Iron as ſtraw, and braſs as mould'ring wood,
28, 29. He ſcorns; nor flees, nor flinches to elude
The whurring ſhaft: as ſtubble is the ſtone,
From the ſtrain'd ſling with forceful eddies thrown;
As ſtubble is the pounding mace, his hide
Death's every brandiſh'd weapon will deride.

30. Sharp ragged pebbles are his downy bed,
On pointed rocks his ſlimy couch is ſpread.

31. What

Ver. 26. *the habergeon*] rather, *the javelin* [p].

Ver. 29. *Darts*] *The club*, or *mace* [q].

Ver. 30. *Sharp ſtones*, &c.] The belly of the Crocodile is penetrable by a bullet, and perhaps alſo by a ſword. Nevertheleſs it is hard enough to be inſenſible of pain when he lieth on ſharp ſtones and ragged rocks which are in the bed of the Nile. In that part of the Nile where the cataracts are, and which the Crocodiles moſtly frequent, its bed is of granite marble; as is evident from the ridge of granite rocks, which there runs acroſs its channel and is the cauſe of thoſe falls of the water. See Norden's *Travels into Egypt*, p. 115. 8vo. and Pococke's *Deſcription of the Eaſt*, vol. i. p. 114, 115, 122.

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[p] שריה *ſpiculum*. Bochart obſerves that it is ſo explained by the Arabian Lexicographers.

[q] תותח LXX. σφυρα *mallets*. Bochart renders it *fuſtis*, from the Arabic وتح *fuſte percuſſit*.

31. What time he flounces in the wave and mire,
He boils the water like the rage of fire:
The boiling water to a thick perfume
Works, as he daſhes the diſcolour'd ſpume.
32. The flood turns hoary while his way he cleaves,
And in his rear a ſhining path he leaves.

33. Dire

Ver. 31, 32. *He maketh the deep to boil*, &c.] To give us a further idea of the force of this creature, the poet deſcribes the effects of its motion in the water. By *the ſea* is meant the Nile, which is called *the ſea* by the hebrew prophets and by the Arabs[r]. *The deep* is the deep places in that river. When a Crocodile fifty feet in length[s] dives to the bottom, the violent agitation of the water is juſtly compared to liquor boiling in a cauldron. The mud raiſed by that agitation thickens the water and gives it a conſiſtency like that of ointment: *He maketh the ſea* (the Nile) *to boil like a pot of ointment*. The ſimile will be ſtill more exact, if, as it is ſaid, the Crocodile emits a ſtrong ſcent when he plungeth into the river[t]. When a Crocodile of the ſize above-mentioned is ſwimming upon or near the ſurface, he cuts the water like a ſhip; and makes it white with foam. At the ſame time his tail, like a rudder, cauſeth the waves behind him to froth and ſparkle like a trail of light: *He maketh a path to ſhine after him*, &c. Theſe images are common among the poets.

——tumultuous boil the waves:
They toſs, they foam, a wild confuſion raiſe,
Like waters bubbling o'er the fiery blaze[u].

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[r] Hieroz. p. ii. 787, &c. See alſo the note on Job vii. 12.

[s] Captain Norden ſaw, in the upper Egypt, twenty Crocodiles extended on banks of ſand in the Nile. They were, he ſays, of different ſizes, namely, from fifteen to fifty feet. *Travels*, p. 61. 8vo.

[t] Hieroz. p. ii. 787.

[u] Pope's Odyſſ. b. xii. ver. 282, &c. in the original, ver. 235—237.

33. Dire reptile, on the duſt without a peer,
Fill'd with a ſoul incapable of fear;
All beaſts of lofty ſtature he diſdains,
And fierceſt o'er the fierce ſupreme he reigns.

CHAP.

Ver. 33, 34. *Upon earth*, &c.] The deſcription cloſeth with three characters, which complete our idea of this creature as the moſt terrible of animals.

1. He hath not his match among any of the creatures upon earth. *Upon earth there is not his like*, either for defence or attack.

2. He is a ſtranger to fear, *Who is made without fear.* This may ſeem an objection to the *Crocodile*'s claim. Pococke and Norden tell us, that thoſe which they ſaw on the mud-iſlands in the Nile went ſlowly into the water at the approach of their ſhips, and when ſhot at plunged in [w]. But had any one of thoſe animals been in a ſituation for ſeizing his prey, he would have ſet the crew of both veſſels and all their fire-arms at defiance.

3. He deſpiſeth and as it were holds in ſubjection the talleſt and fierceſt animals.

He beholdeth all that is high:
He is king over all the creatures of fierceſt[x] *look.*

The firſt of theſe ſentences deſcribes a look of contempt, as in chap. xl. 11. *behold every one that is proud, and abaſe him.* The other ſentence declares the ſuperiority of his power. No animal, not even the talleſt or the moſt ſavage, can cope in fight with the *Crocodile.* Bochart produceth ſeveral vouchers to prove, that this creature will attack and bring down with his tail not only men, but camels, and even elephants and tigers, when they approach his river [y]. This confirms the aſſertion, *that he is made without fear.*

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[w] *Deſcription of the Eaſt*, vol. i. p. 111, 114, 202. Norden ſays, that ſome, before he could get within gun-ſhot of them, *darted themſelves* into the water. *Travels*, p. 84. 8vo.

[x] בני שחץ The word שחץ in Arabic implies in it both *height of ſtature* and *fierceneſs of aſpect.* Vid. Schultens' *Comment.* Hieroz. p. i. 718.

[y] Hieroz. p. ii. 790.

CHAP. XLII.

1, 2. Jehovah ceas'd. Then Job, ſubmiſs, reply'd:
I know 'tis thine to humble human pride;
Thine is the pow'r Almighty, thine the throne
Whoſe counſels are controllable by none.
3. " *Who he, that with impenetrable ſkill*
" *Plans the high purpoſe of his ſov'reign will?*"

'Tis

CHAP. XLII.

Ver. 1—6. *Then Job anſwered*, &c.] A new chapter ſhould not have begun here, but at ver. 7.

This *complete* ſubmiſſion contains the following particulars:

I. A full acknowledgment of God's almighty power and ſupreme dominion.

Ver. 2. *I know that thou canſt* do *every thing, and that no purpoſe of thine* [z] *can be hindered.*

By thus glorifying the ſovereign authority of God, he tacitly condemns himſelf for not having meekly ſubmitted to it.

II. A like acknowledgment of the unſearchable wiſdom of divine providence, with an explicit condemnation of himſelf for his objections and murmurings againſt it.

Ver. 3. *Who is he that hideth counſel which cannot be known?*
Therefore have I uttered that I underſtood not, things too wonderful for me which I could not know.

The

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[z] מזמה ממך Our marginal tranſlation, *no thought of thine can be hindered*, is juſtified by Gen. xi. 6. Nothing of theirs (כל מהם לא) which they have purpoſed (אשר יזמו) *will be hindered*, יבצר. מזמה ſignifies *wiſe thought* or *purpoſe*, *prudential ſchemes*, in Prov. v. 2. viii. 12. where it is engliſhed *diſcretion*, and *witty invention*. זמה bears the ſame ſenſe in Job xvii. 11. my *purpoſes*.

'Tis ſo—I cenſur'd what the wiſe adore,
Wonders which far above my reaſon ſoar.

4. *Indulge my pray'r, a gracious ear incline,*
" My part the learner's, to inſtruct me thine:"

5. *Before,*

The Almighty began his ſpeech to Job with a ſharp reprimand of his preſumptuous complaints againſt providence: *Who is this* that *darkneth counſel by words without knowledge* [a]*?* that is, who is this ignorant man, that diſcovers his ignorance by finding fault with what he knows nothing of? Job, in this reply, turns that reproof into a noble acknowledgment of God's inſcrutable counſels, and in ſuch manner as neceſſarily implies humble acceptance of the reproof.

1. By changing the expreſſion *who* is *this that darkneth counſel*, into *who is this* that *hideth counſel?* The former is a phraſe for an ignorant man, one whoſe thought, or mind, is in the dark; the latter denotes one who is *ſecret in counſel*, or whoſe *counſel is ſecret* [b], which is a character of wiſdom.

2. By omitting the terms *by words*, which could not be introduced here with any propriety. Theſe two remarks belong to Schultens.

3. By altering the ſenſe of the expreſſion *without knowledge*, into *beyond* [c] *knowledge*, or which cannot be known.

Here then he condemns the raſhneſs of his interrogating God concerning the reaſons of his inflictions. *Who* is *he* that *is ſecret in counſel, beyond* my *knowledge? Therefore*, &c.

III. He humbly begs of God to vouchſafe a gracious audience to his confeſſion, and to inſtruct him further in his duty.

Ver.

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[a] Chap. xxxviii. 2. See the note there.

[b] מעלים עצה *whoſe counſel is hidden*, or *who is ſecret in counſel*, as in Iſaiah xxviii. 29. עצה הפלא *He is wonderful in counſel*, or *his counſel is wonderful.*

[c] בלי This particle, ſays Mr. Heath, ſignifies here *ſupra, ultra*; ſo Iſaiah v. 14. חק בלי *ſupra modum.*

5. *Before, I knew thee by the ear alone;*
By viſion now, and in thy glory known.
6. *Lo, ſelf-deteſting in the duſt I lie,*
And mourning breathe the penitential ſigh.

Ver. 4. *Hear I beſeech thee, that I may ſpeak:*
I will aſk of thee, and do thou inſtruct me.

He refers to the ſarcaſm in chap. xxxviii. 3.

IV. He declares, that this *viſible* manifeſtation of the Almighty to him had impreſt him with a deeper and more reverent ſenſe of the divine perfection and majeſty, than what he had before conceived by means of *inſtruction* only.

Ver. 5. *I have heard of thee by the hearing of the ear*, &c.

In which words there is an implied compariſon of the evidence of report with the evidence of ſight, greatly to the advantage of the latter,

Segnius irritant animos demiſſa per aurem,
Quam quæ ſunt oculis ſubjecta fidelibus——

But what we hear moves leſs than what we ſee. Roſcommon.

Laſtly, He expreſſeth his repentance in the ſtrongeſt terms of ſelf-condemnation and humble ſorrow:

Ver. 6. *Wherefore I abhor* myſelf[d], &c.

This complete ſubmiſſion may not improperly be called the *cataſtrophe* of the poem. It is not indeed a change of Job's outward condition. It is an alteration infinitely more important and beneficial; an alteration, I mean, in the temper and ſtate of his mind. He is brought back to his duty, and his ſoul returns to its reſt. The reſtoration of his health and proſperity quickly followed, and is the ſubject of the enſuing narrative.

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[d] אמאס, LXX. εφαυλισα εμαυτον *I deſpiſe myſelf.* It is added κ' ετακην *and I am diſſolving*, which is another ſenſe of מאס and ſeems to be a marginal gloſs that crept into the text.

7. THE

7. THE cloud now diſappear'd. But when the Sun
Had a few more diurnal ſtages run,
God call'd to Eliphaz: Diſpleas'd I heard
What thou and thy aſſociates have averr'd,
Erroneous, of my ways; not thus offend
The reas'nings of your raſhly-cenſur'd friend,

8. My

Ver. 7, 8. *And it was* ſo, &c.] The poem being finiſhed, the ſtyle changes here to hiſtorical proſe; and the tranſition is made by a form of ſpeech familiar to the hebrew hiſtorians, when they begin a narration, *And it was* ſo, or *And it came to paſs.*

When the Almighty had ended his ſpeech to Job, and Job his confeſſion; the cloud, I ſuppoſe, aſcended out of ſight, and the aſſembly broke up. After which, it pleaſed God to reveal his mind perſonally to Eliphaz, who had taken the lead in the uncharitable diſpute with Job. The contents of the revelation are related in theſe verſes, 7, 8. and are as follow;

Firſt, A condemnation of their unrighteous cenſures, and a deciſion of the controverſy about the courſe of providence.

Ye have not ſpoken of me the thing that is right, as my ſervant Job hath.

They had repreſented Job's afflictions as laid upon him by God for his wickedneſs. This was not *right.*

They likewiſe grounded their cenſure on a notion, that wicked men never proſper long in the preſent world; and thence inferred, that great calamities are proofs of great antecedent guilt. This was not *right.*

Job on the contrary had maintained, that all things happen alike to all; and that therefore no man's moral character can be aſcertained by his external condition. This was *right*, and is here pronounced to be the truth.

8. My ſervant Job. Go, let ſev'n heifers bleed,
Sev'n rams in ſocial ſacrifice ſucceed:
My ſervant Job, while yet your victims burn,
Shall with atoning pray'r my vengeance turn:
Him I accept; your folly, elſe, ſhall rue
Thoſe falſhoods which my ſervant Job o'erthrew.

9. They all obey'd, and ſought the Pow'r Divine;
The Pow'r, appeas'd, diſplay'd the fav'ring ſign.

10. Then God began the mourner to reſtore,
And gave, and doubled what he gave before.

11. His

Bp. Hare remarks [e], that Elihu's ſpeech is neither praiſed nor cenſured by the Almighty: and thence concludes, that Elihu was the writer of the poem. But Elihu is not commended, becauſe he was in the main of the ſame opinion, concerning the courſe of providence, with the three friends. Neither is he blamed, becauſe he had not condemned Job for a wicked man, but cenſured only his behaviour towards God in his affliction.

Secondly, The Almighty now vindicates the *innocence* of Job, by ſtyling him three times *my ſervant*; that is, my ſincere worſhipper.

Thirdly, The three falſe accuſers are commanded to offer a ſacrifice in acknowledgment of their offence: To which is added the mortifying declaration, that their injured friend ſhould make interceſſion for them, and on that condition their ſacrifice ſhould be accepted and their ſin forgiven.

Ver. 9. *The Lord alſo accepted Job*] that is, accepted his interceſſion for his three adverſaries; and began his reſtoration from the time of his performing that charitable office, as appears by the next verſe.

Ver. 10—17. *And the Lord turned*, &c.] Here we have an account of Job's reſtoration

[e] Not. ad Pſal. cvii. 40.

11. His brethren, ſiſters, friends, a cheerful band,
With golden gifts in each ſaluting hand,
Crowded his houſe; on the rich feaſt regal'd,
Condol'd his ſorrows, his deliv'rance hail'd:
12. Job now, beyond his former bleſſings bleſt,
Number'd twice o'er the wealth he firſt poſſeſs'd:
13. Seven ſons his patriarchal ſway rever'd
His houſhold cares three lovely daughters cheer'd;
14. Diſtinguiſh'd each, by ſome expreſſive name,
15. All grac'd with beauty of unrival'd fame:

And

reſtoration to a ſtate of proſperity far ſuperior to that from which he had fallen, of his enjoyment of it to a very great old age, and of his peaceful concluſion of the ſcene in an eaſy death.

Ver. 10. *turned the captivity*, &c.] This ſeems to have been a proverbial phraſe for a happy reverſe of condition. For certainly it here includes all that God did for this excellent man; and among other bleſſings, giving him a new family of children equal in number to thoſe he had loſt.

Ver. 11. *every man alſo gave*, &c.] It was an ancient cuſtom, which is ſtill obſerved in the eaſt, never to viſit a perſon of diſtinction without paying him the compliment of a preſent. It is uncertain whether one kind of preſent made to Job on this occaſion, was *a ſheep*, or *a piece of money*[e] that had the figure of a ſheep ſtamped upon it.

Ver. 12. *fourteen thouſand ſheep*, &c.] Michaelis[f] remarks, that this exact doubling of his former poſſeſſions, and alſo giving him exactly the ſame number of children that he had before, looks more like fiction than hiſtory. Such preciſion is ſeldom known in the ordinary courſe of things.

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[e] קשיטה, LXX. αμνάδα *an ewe lamb*. But by comparing Gen. xxxiii. 19. with Acts vii. 16. one would rather imagine it to have been ſome ſpecies of current coin.

[f] In *Prælect.* p. 176.

And each beyond a daughter's dowry ſhar'd,
For each the portion of a brother heir'd.

16. Twice ſeventy years, from this bright æra, ſhed
Health and pure joys upon his favour'd head:
His chidren's children flouriſh'd at his ſide,

17. Then, full of days, in hoary peace he dy'd.

APPENDIX.

APPENDIX.

NUMBER I.

Queries *and* Obſervations *concerning the Author of the Book of* Job; *in order to determine whether he was an* Arabian, *or a* Hebrew *Prophet.*

IN the narrative part of this book, that is to ſay, the firſt and ſecond chapters, and the eleven laſt verſes of the concluding chapter (all which are written in proſe) the name *Jehovah*, the Lord, is uſed no leſs than twenty-ſix times. But in the *poem*, which begins with the third chapter and endeth with the ſixth verſe of the forty-ſecond chapter, *this name* occurreth only in chap. xxxviii. 1. and xl. 1, 3, 6. and xlii. 1. where the writer ſpeaks in his own perſon; and once in the *dialogue* of the poem, chap. xii. 9. where this name is put into the mouth of Job: *The hand of Jehovah (the* Lord*) hath done this.* Thus ſtands the fact, on which we may ground the following queries and remarks:

I. Why is the name *Jehovah* ſo cautiouſly avoided in the *dialogue* of the poem?

The reaſon, I think, muſt be, that the perſons of the dialogue, being *Arabians*, were not acquainted with *this* appellation of the Supreme Being, which was peculiar to the *Hebrew* nation. If then the author of the poem was an *Arab*, no wonder that he did not uſe this name of God in framing his dialogue. If the author was a *Jew*, he has ſhewn great judgment in ſuch exact attention to propriety of character in his ſpeakers.

II. How

II. How happened it, that this name, *Jehovah*, is found *once* in the *dialogue*, and there in the mouth of Job?

This muſt have happened, ſurely, either through a miſtake of the ſcribe or a ſlip of the author. If the former was the caſe[z], the author of the *poem* might be an *Arabian*, and a different perſon from the writer of the *hiſtory*. But if the name *Jehovah* ſlipped into the dialogue through caſual inattention of the author, it will follow, I preſume, that the poet and hiſtorian were one perſon, and he a *Jew*. For how ſhall we account for ſuch a lapſe; otherwiſe than by ſuppoſing the uſe of the name *Jehovah* to have been ſo habitual to this writer, that in ſpite of all his caution it did for once, improperly, fall from his pen?

III. If the author of the *whole* book was not an *Hebrew* and a *reputed prophet*, how ſhall we account for its admiſſion into the canon of the Hebrew Scriptures? The Hebrew nation was exceedingly jealous of its religious prerogatives. *Unto them were committed the oracles of God.* Would they have inrolled in their ſacred volume a *poem* written concerning a foreigner by a foreigner?

IV. But how came this wary and judicious writer to put the name *Jehovah* three times into the mouth of Job the *Arabian*, in the *narrative* part of his work, chap. i. 21?

Perhaps he judged, that the laws of hiſtory are not ſo ſevere in this particular as the laws of a dramatic poem.

V. Doth not the *ſtyle* of the *poem* indicate its origin from an *hebrew* pen?

This poem, after the manner of all the hebrew poems[b], is broken into ſhort periods, conſiſting, in general, of two ſhort ſentences; the latter of which correſponds to the former, either as ſynonimous with it, or antitheſis to it, or agreeing in the number and diſpoſition of the words. Till therefore the learned produce

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[z] Perhaps the learned Dr. Kennicott's various lections, when the world ſhall be favoured with that invaluable labour, will determine this queſtion.

[b] See that learned and elegant work, Bp. Lowth's *Prelections on the ſacred poetry of the Hebrews*, p. 39. 8vo.

produce a very old *Arabian* poem, in the ſame caſt of ſtyle with this; may we not juſtly ſuppoſe, that a *hebrew poet* was the author of the *poem* in the book of Job?

VI. Doth the *language* of the *poem* prove the writer to have been an *Arabian?*

There are, I confeſs, many words, phraſes, and idioms in this compoſition, which appear no where elſe in the hebrew bible: Neither can they be explained without the aſſiſtance of the Chaldee, Syriac, and Arabic dialects. The Arabic, more eſpecially, has preſerved thoſe and many other remains of the primitive tongue. But, I apprehend, the argument only proves the great ability and addreſs of this author. He was perhaps maſter of the *old language*; and the perſons of his dialogue being known to have lived in very early times, he has given a venerable antique air to his poem, by making them ſpeak the language which was ſpoken in their days.

NUMBER II.

An inquiry into the notion of Sheol *in the book of* Job.

First, *Sheol* is repreſented to be a portion of ſpace, vaſt and deep.

Chap. xi. 8. It (the counſel of God) is *as high as heaven what canſt thou do? deeper than hell* (Sheol) *what canſt thou know?*

Secondly, *Sheol* is ſpoken of as the common receptacle of human ſouls after death.

Chap. vii. 9. As *the cloud is conſumed, and vaniſheth away; ſo he that goeth down to the grave* (Sheol) *ſhall come up no* more.

Job deſired earneſtly to be there:

Chap. xiv. 13. *O that thou wouldſt hide me in the grave,* (Sheol) &c.

The *wicked* alſo go down thither:

Chap. xxi. 13. *In a moment they go down to the grave* (Sheol).

xxiv. 19. *Drought and heat conſume the ſnow-waters:* ſo ſhould *the grave* (Sheol) *thoſe which have ſinned.*

Thirdly, This region of diſembodied ſouls ſeems to be placed in the bowels of the earth, under the great abyſs:

Chap. xxvi. 5, 6. *The Rephaim are in anguiſh under the waters, together with their families. Hell* (Sheol) is *naked before him,* &c. See the note on this paſſage.

I apprehend, that this paſſage not only determines the ſituation of *Sheol*; but alſo implies, that wicked ſouls are in a ſtate of ſuffering there, and conſequently are ſeparated from the good: whoſe reſidence therefore is ſuppoſed to be in a different part of this ſubterraneous region. Thus Virgil, in the ſixth book of his

his *Æneid*, placeth the *Elyſian fields* and *Tartarus* in the bowels of the earth, but allotteth to each a ſeparate ſituation. Thus likewiſe the Chaldee Paraphraſe (Job xxviii. 6.) divides *Sheol* into *Gehenna* and *Paradiſe*, and repreſenteth both to be under ground.

It ſeems to have been a very ancient opinion among the Hebrews, that the dwelling of unbodied ſouls is within the earth: For in I Sam. xxviii. 13. the witch of Endor ſays to Saul, *I ſaw the judge* (Samuel, ver. 14.) *aſcending out of the earth.*

I beg the favour of the reader to turn back to the note on chap. xxxviii. 16, 17.

Fourthly, It appears to me doubtful, whether Job and his friends believed *good* ſouls in *Sheol* to be in a ſtate of *conſciouſneſs* and enjoyment. The contrary opinion ſeems implied in chap. xiv. 13.

> *O that thou wouldſt hide me in Sheol, that thou wouldſt keep me ſecret, until thy wrath be paſt, that thou wouldſt appoint me a ſet time, and remember me!* See the note.

The famous paſſage however chap. xix. 25—26. leads one to imagine, that they expected ſome future period; when the ſouls of good men will be removed out of *Sheol* into a more happy ſituation.

It is not my buſineſs to impugn or defend theſe notions, but only to trace out the ideas affixed to the word *Sheol* in my author. If the reader deſires a more enlarged view of the Hebrew notions of the ſtate of the dead, he will meet with full ſatisfaction in the ingenious Mr. Peters' *Critical Diſſertation on the book of Job.* And if he would be entertained with an account of the conformity between the *Sheol* of the Hebrews and the *Hades* of the Greeks, let him peruſe Windet's learned treatiſe *de Vita Functorum Statu.*

Laſtly, The *ſepulchral grot*, being a part of the world of death, is ſometimes called *Sheol.* I think, *Sheol* is rightly rendered the *grave* chap. xvii. 13—16. (ſee the note) and that this is the *land of darkneſs* deſcribed with ſuch ſolemn horror chap. x. 21, 22.

The foregoing account of the ſituation of the manſion of ſouls departed, may perhaps be thought inconſiſtent with what Solomon ſays in Eccleſiaſt. iii. 21. *Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?* But theſe words, I apprehend, relate not at all to the *habitation* of departed ſouls; but either (1) to their *exiſtence after death* "Who conſiders the great difference between a human ſpirit and that of a beaſt? the former is immortal, the latter periſheth with its body." Or (2) the expreſſions relate to *the accountableneſs* of human ſouls to God; "Who conſiders that the ſpirit of man returneth to God who gave it, to render account of the deeds done in the body? whereas beaſts are not free agents, not therefore under moral government, nor ſubjects of reward or puniſhment."

NUMBER

NUMBER III.

Explication of Chap. xix. 25, 26, 27.

Ver. 25. *FOR I know, my redeemer* is *the living* one: *and* he *the Laſt will over the duſt riſe up.*

Ver. 26. *And my ſkin,* which *is thus torn,* ſhall become *another: and in my fleſh I ſhall ſee God.*

Ver. 27. *Whom I ſhall ſee, even mine eyes ſhall behold, on my ſide and not eſtranged. my reins are conſumed within me.*

Some interpreters underſtand this famous paſſage, of a *temporal* ſalvation. But Job had all along deſpaired of *ſuch* a deliverance. Even after uttering theſe words, he continued in the ſame deſpair. See the note on chap. xxx. 23, 24. Moreover, Elihu addreſſeth to him as a perſon ſtill without hope of a recovery. See the note on chap. xxxv. 14. xxxvi. 20. This therefore cannot be the true interpretation of the words.

Neither can they be juſtly applied to the manifeſtation of God in his favour, which is related chap. xlii. 7, 8. For that manifeſtation is not ſaid to have been a *viſible* one: and if it were, Job ſaw it not. It was made to Eliphaz alone.

Neither can this paſſage be referred to God's appearance to Job himſelf in the *poem.* For the whole deſign of that appearance was to reprimand and humble him. There is not the moſt diſtant hint in the Almighty's ſpeech of an intention to vindicate and reſtore him.

In ſhort, theſe words are no anticipation of the *hiſtory* which is ſubjoined to the poem; much leſs of the *cataſtrophe of the poem* itſelf: for the cataſtrophe of the poem is Job's repentance. See the note on chap. xlii. 1—6.

It remains therefore, that in this paſſage the good man is ſupporting himſelf, under a heavy load of calumny and other afflictions, by the faith of a *reſurrection* from the grave and a *future judgement*; when his innocence ſhould be fully cleared and his integrity amply rewarded.

Let us now examine the foregoing verſion of theſe words.

Ver. 25. *my redeemer*, &c.] The term *redeemer* denotes in general a *deliverer* [i]. The ſenſe in which Job ſtyles God his redeemer or deliverer muſt be determined by the nature of the deliverance deſcribed in the words that follow.

The epithet *the living* one [k] is a title of the ſupreme Being, expreſſing his eternity; as likewiſe the other epithet *the Laſt* [l]. Theſe titles have a peculiar propriety and emphaſis here; on ſuppoſition that Job is ſpeaking of the reſurrection and final judgment.

The *duſt* ſignifies the *grave*, in chap. xvii. 16. By a common figure of ſpeech it is put for *them who dwell in the duſt*, the dead. Pſalm xxx. 9. *Shall the duſt praiſe thee? Shall it declare thy truth?*

The expreſſion *ſhall riſe up* preſents to us an idea of God acting in the capacity of judge of the world. It is uſed again, and, if I miſtake not, in reference to the general judgment, chap. xxxi. 14. *What then ſhall I do when God riſeth up?* The phraſeology ſeems to be derived, as Mr. Peters obſerves, from the cuſtom among human judges to *ſtand up* when they pronounced ſentence. Here then Job declares his belief, that the everlaſting God will raiſe the dead and judge them.

Ver. 26. *And my ſkin* which *is thus torn* [m], &c.] According to this tranſlation, which is taken from the learned Michaelis, Job here compares his body in

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[i] גאלי It is rendered by LXX. ὁ ἐκλυων με μελλων, *He that ſhall deliver me*; by the Chaldee, פריקי *my deliverer*.

[k] חי, LXX. αἰωνιος *eternal*. See Deut. xxxii. 40. Joſhua iii. 10.

[l] אחרון *the Laſt*, Iſaiah xliv. 6.

[m] ואחר עורי נקפו זאת That great critic Michaelis in his *notes on the Prelections* (p. 211. 8vo.) reads *ahher alius*, inſtead of *ahhar poſt*, *poſtquam*; and נקפה *nikpah laceratio*, inſtead of נקפו. His tranſlation is, *Alia erit cutis mea, hæc laceratio*, i. e. hæc mea cutis, mera jam laceratio (qualis eſſe in elephantiaſi ſolet) alia tunc nova fiet. He obſerves from Schultens, that the verb נקף in Arabic ſignifies *the laceration of the ſkin*. Mr. Heath remarks, that נקפה in hebrew is uſed for *a rent* in Iſaiah iii. 24. But I ſee no occaſion to change נקפו which may as well be rendered *is torn*, as יהרפהו jehdepuhu *(they ſhall drive*

in its preſent ſtate, torn and mangled by his ulcerous diſeaſe, with the advantageous renovation of it at the reſurrection. By *ſeeing God* he means, I apprehend, ſeeing God with the viſual organ of the new reſurrection body: for he ſays *in my fleſh*, that is, in my body [n], *I ſhall ſee God.* When it is ſaid, that Nadab and Abihu and ſeventy of the Elders of Iſrael *ſaw the God of Iſrael*, it is explained of a viſible repreſentation of the divine majeſty: *and* there was *under his feet, as it were a paved work of a ſapphire ſtone, and as it were the body of heaven in* his *clearneſs* [o]. Job expected to behold the glorious viſible repreſentation in which the Deity will manifeſt himſelf when he ſhall come to raiſe and judge the dead. This, I think, is the *face*, and *likeneſs*, or repreſentation, of God which the Pſalmiſt alſo hoped to behold; Pſalm xvii. 15. *As for me*, I *ſhall behold thy face in righteouſneſs: I ſhall be ſatisfied, when* I *awake, with thy likeneſs.*

Ver. 27. *Whom I ſhall ſee, even mine eyes*, &c.] This is not ſuperfluous repetition. It is a more emphatical and explicit declaration of his faith, that in *a re-embodied ſtate* he ſhould ſee the glory of God.

on my ſide [p], *and not eſtranged* [q]] By the former expreſſion *on my ſide*, or *for me*, he means the protection and bleſſing which he ſhall receive from God in the future judgment. By the latter expreſſion he repreſents God's preſent ſeeming alienation from him. Aſtoniſhing is the force of a good conſcience, that could enable him, under ſuch prodigious diſcouragements, to entertain a confidence in God ſo ſublime as this.

my

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drive him) be rendered *he is driven*, chap. xviii. 18. If however a nominative, or agent, muſt be ſupplied, it may be *worms*; which worms *have thus torn*. נקיף in Arabic ſignifies, *exeſus à teredine, worm-eaten.* Vid. Caſtell. *Lex.* זאת is an adverb *thus, ſo, in this manner*, Gen. xliv. 17. as Mr. Heath obſerves.

[n] Caſtellio, *ex meo corpore.*

[o] Exod. xxiv. 10, 11.

[p] לי *for me, on my ſide.* Pſal. lvi. 10. xciv. 16 cxviii. 6. Mr. Heath.

[q] זר *eſtranged.* It is rendered *a ſtranger* ver. 15. It may however be the participle of the verb זור which is tranſlated ver. 17. *is ſtrange.* Comp. Pſ. lxix. 8. (heb. 9.) It ſignifies in the Targum on Pſ. xliv. 19. *averſus, alienated in affection.*

my reins, &c.] This phraſe denoteth vehement and almoſt inſupportable deſire. It is equivalent to the Pſalmiſt's language, *My ſoul fainteth for thy ſalvation*[r]. The word there rendered *fainteth*, is the ſame which is here tranſlated *are conſumed*.

It will, perhaps, be aſked, how Job knew all the foregoing particulars. I anſwer, The prophecy of Enoch[s] revealed a future judgment. The murder of Abel ſuggeſted the idea of a reward for the righteous in another world: and Enoch's tranſlation led directly to the belief, that good men will enjoy the felicity of that better world in an embodied ſtate. That prophecy and thoſe facts, we may reaſonably ſuppoſe, were preſerved in the Abrahamic family. Job's deſcent from that family, or connexions with it, might bring him to an acquaintance with all theſe important truths. His own obſervations on the unequal diſtributions of Providence here, confirmed his faith: and the teſtimony of conſcience to his integrity, aſſured him of his own glorious intereſt in theſe great futurities.

If the above explication of this paſſage does not ſatisfy the reader, I muſt refer him to the excellent defence of it by Mr. Peters in his *Critical Diſſertation*.

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[r] Pſal. cxix. 81. 2 AP 56 [s] Jude, ver. 14, 15.

NUMBER IV.

An attempt to reſtore the original text *in* chap. xxxvi. 14.

IN this paſſage, as it ſtands in the preſent hebrew text, *a word* is manifeſtly miſſing [a], which is however preſerved in the Septuagint verſion.

חמת בנער נפשם
וחיתם [ ] בקדשים

Αποθανοι τοινυν εν νεοτητι η
ψυχη αυτων :
Η δε ζωη αυτων [τιτρωσκομενη]
υπο αγγελων.

Firſt, The loſt word, anſwering to τιτρωσκομενη, I take to be חללה *confoſſa*. For חלל is rendered by LXX. τετρωμενος *confoſſus* in Numb. xxxi. 19. Joſhua xi. 6, in the Aldine and Complutenſian editions.

Secondly, Inſtead of *kedeſhim the unclean*, LXX. read *kedoſhim the holy* beings: for they render it αγγελων *the angels*, as the word with thoſe vowels ſignifies chap. v. 1. xv. 15. compared with iv. 18. See alſo Dan. iv. 17. 23. (Heb. ver. 14, 20.) and Jude ver. 14.

The text thus reſtored, and the tranſlation, will be as follows;

חמת בנער נפשם
וחיתם [חללה] בקדשים

Their breath dieth in youth,
And their life [*is deſtroyed*] *by the holy* beings.

Thus

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[a] It is certain, ſays a learned and ſenſible writer, that ſeveral letters and ſome whole words of the old teſtament have been loſt by the negligence of tranſcribers. *Eſſay for a new tranſlation of the bible*, by R. H. 1702. p. 25.

The word עני is dropt in the hebrew Pſ. xi. 4. but is preſerved by the LXX. ως τον πτωτα. Alſo a whole hemiſtich is loſt in Pſ. xiii. 6. which likewiſe is found in LXX. as Bp. Lowth has remarked. See Merrick's Annotations, p. 15, 19.

Thus the correſpondence between the two members of the period, ſo uſual in the hebrew poetry, is recovered: For now חללה anſwers to תמת, as well as חיתם to נפשם. But ſtill בקדשים does not tally with בנער. I am inclined therefore to follow Schultens, in tranſlating בנער *cum excuſſione with ſhaking out*[1], i. e. with violence. *The holy* beings correſpond to the *violence*, as they are the miniſters of it. So then a violent death, inflicted by angels, is deſcribed in this paſſage. And now the tranſlation will be,

Their breath dieth by violence,
And their life is deſtroyed by the holy beings.

The notion that the angels are employed by Providence to inflict death upon mankind, probably took its riſe from the well-known deſtruction of Sodom and the cities of the plain by their miniſtry.

This notion is referred to, if I miſtake not, chap. xxxiii. 22. *His ſoul draweth near to the grave, and his life to the deſtroyers*, that is, the deſtroying angels. The hebrew word is ממתים rendered by the Vulgate *mortiferis*. The Seventy indeed turn it εν αδη. But in their verſion, or rather paraphraſe, of the firſt ſentence of the next verſe, we find traces of the ſame opinion: εαν ωσι χιλιοι αγγελοι θανατηφοροι, εις αυτων ϗ μη τρωση αυ̃τον, *Although there be a thouſand angels who inflict death, let not one of them wound him.*

This notion kept its ground among the Jews. For in the *Apocryphal Hiſtory of Suſannah*, Daniel ſays to one of the two elders, ver. 55. *even now the angel of God hath received the ſentence of God to cut thee in two*; and likewiſe to the other, ver. 59. *the angel of God waiteth with the ſword to cut thee in two, that he may deſtroy thee.*

To conclude, This *ſword of the deſtroying angel* is, I apprehend, alluded to in chap. xxxiii. 18. and xxxvi. 12. and in Pſal. xxxv. 5, 6.

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[1] In chap. xxxviii. 13. the verb נער in *Niphal* is rendered *to be ſhaken out*, and is there uſed of *a violent death* by the hand of human juſtice.

2 AP 56

FINIS.

CORRECTIONS.

page	line	for	read
3	19	credulity	credibility
8	28	Exod. xi.	Exod. ix.
25	25	π. 47.	π. 447.
29	29	ſôd	ſhôd
36	14	Mecca, in	Mecca, near
42	30	ſun.	ſur.
60	32	xxxiv. 14.	xiii. 18.
72	32	p. 99.	p 67.
74	3	ſhall	ſhalt
115	22	Patrocles	Patroclus
154	26	offices	office
173	31	veſtitium	veſtitum
249	29	xxviii. 9.	xxviii. 8.
292	32	aphæriſes	aphæreſis

p. 40. l. penult. Eraſe chap. xxxvi. 24. and that whole citation, to the words *gaze upon* incluſively.

p. 77. l. 1. Eraſe comma after *ear*.

p. 158. l. 6. Eraſe comma after *bull*.

ERRATA in the Hebrew letters.

Pag.	lin.	pro	lege
44	28	(לך)	(לו)
54	29	יפ	כי
126	31	קואנץ	מקנץ
214	23	דהמימי	המימיך
233	28	חירפי	חרפי
251	27	השטמי	השטמני

2 AP 56